The Outlook

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CONTENTS

THE WEEK:

The Chinese Exclusion Bill..... 935
The Cuban Reciprocity Debate..... 936
The Charges of Cruelty in the Philippines 936
Governor Gardener's Report..... 937
Philadelphia's Gift of Franchises..... 938
Another Labor Mayor in Connecticut.... 938
Oppressing the Poor..... 939
General Wade Hampton..... 940
The Law of Neutrality..... 940
The Universal Suffrage Riots..... 941
The British Budget..... 942
The South African Outlook..... 942
Europe and the Boer War..... 942
Education in England..... 943
The Manchurian Treaty..... 943
Protestants in Italy..... 943
Social Purity in the Army..... 944
Recreation in the Army..... 945
Two Deaths..... 945
Standards in Medical Education..... 946
The Portchester Railway..... 947

EDITORIALS:

President Roosevelt and General Hampton..... 947
Indian Rights and Wrongs..... 949
The Reading Public..... 949

CONTRIBUTED ARTICLES:

The Standing Rock Indian Case:
I. Commissioner Jones's Statement... 951
II. A New Statement from Mr. Kennan. 956

The Russian Immigrant in Siberia..... 959
By Wirt Gerrare

The True Soldier: An Address at West Point..... 963
By Col. S. E. Tillman

Religious Life in America. VIII.—Kansas 968
By Ernest H. Abbott

College Settlements and College Women. 973
By Vida D. Scudder

BOOKS AND AUTHORS:

Readings from Recent Poetry..... 976
Selma Lagerlöf. By Olga Flinch..... 977
Books of the Week..... 980

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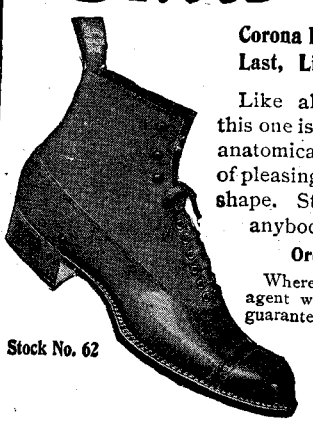

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The Chinese Exclusion Bill

The Senate debate over the new Chinese Exclusion Act, drafted by the Pacific coast members, relates exclusively to certain drastic provisions of the bill, and not at all to the principle of excluding Chinese laborers. The Government of China has assented to our adoption of this principle, and there seems to be no serious difference of opinion in the Senate respecting it. The new bill, however, while avowedly aimed merely to exclude Chinese laborers more efficiently than they have been in the past, requires the exclusion of still other classes. In fact, other classes are already being excluded under the regulations issued by the Treasury Department in 1898, and the new bill not only guards these regulations against the attacks now being made upon them in the courts, but puts in force regulations still more severe. The treaty of 1894 with China, it may be recalled, exempted "officials, teachers, students, merchants, and travelers" from the provisions of the exclusion bill, and until 1898 this stipulation was not interpreted as changing our previous practice of admitting all Chinese except laborers. But in that year Attorney-General Griggs ruled that only the classes specifically named could be admitted, and the Treasury Department issued orders accordingly. The Chinese Government protested against this interpretation of the treaty, Minister Wu pointing out that under it Chinese bankers, capitalists, commercial agents, physicians, clergymen, and many other classes must be kept out of America at the very time when corresponding classes are invading China. The new bill, however, as has been indicated, goes even further than the Treasury Department regulations in narrowing the privileges accorded to the Chinese. As Senator Gallinger pointed out, it so defines the term "teacher" as to admit no teacher unless he is qualified to give "instruction in the higher branches of education," and "has completed arrangements to teach in a recognized institution of learning in the United States." It so defines the word student as to admit no student unless he "intends to pursue the higher branches of study, or to be fitted for some profession or occupation for which the facilities of study are not accorded in the foreign country or territory of the United States from which he comes."

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The Platt Substitute

Such provisions as these are naturally criticised as inconsistent with our treaty with China, and the opponents of the "Pacific Coast Bill" are trying to secure the adoption of a substitute proposed by Senator Platt, of Connecticut, continuing the provisions of the present law until the expiration of our present treaty with China. The Platt substitute, however, is criticised by the Pacific coast Senators as opening the way for the complete overthrow of our exclusion policy whenever China annuls the treaty, as leaving the way open to the attacks now being made on our present system in the courts, and as certain to promote class and race discord wherever the Chinese immigrants settle. The smuggling in of Chinese, said Senator Turner, of Washington, still continues despite the present law and the present regulations. "The Treasury Department," he said, "estimates that there are 300,000 Chinese laborers in the United States to-day, although there are only about 97,000 registered under existing laws." The rigid provisions of the new act narrowly defining the exempted classes, and requiring their members as well as the members of the laboring class to obtain certificates of registration, were

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essential, he said, to prevent the development of another race problem as disastrous to our National well-being as the race problem introduced by the slave trade—and still unsettled. In the desire of the Pacific coast members to prevent the creation of another race problem, through the smuggling in of Chinese who will lower the standards of our citizenship and the standards of living among our working people, the whole country is practically agreed, but none the less a regard for the manhood rights of the Chinese, as well as their treaty rights, certainly calls for the modification of those provisions of the new bill which we would be unwilling to have China adopt for the exclusion of immigrants from America.

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The Cuban Reciprocity Debate

The House of Representatives is enjoying the privilege of unlimited debate upon the Cuban Reciprocity Bill. Party lines are completely broken down, and the Democratic conference last week to formulate a party policy concerning the bill ended as fruitlessly as the Republican conferences. About two thirds of the Democrats seem likely to support the measure, so that its passage is regarded as certain, but the question whether it can pass without amendment is as unsettled as ever. The dissenting Republicans will sustain the Chair in ruling out of order all amendments designed to bring about a general revision of the tariff, or the revision of any schedules not affected by our trade with Cuba, but they will not vote to sustain the Chair if he rules out of order an amendment reducing the duty on refined sugar as well as upon raw sugar. Such at least is the statement of Mr. Tawney, the most aggressive leader of the Republican opponents of the pending bill. The Democrats apparently will all support the Republican "insurgents" upon this point; for the agricultural constituents whom most of the Democratic members represent are a unit in maintaining that the protection accorded the Sugar Trust ought to be reduced or abolished. Many of the Democrats and insurgent Republicans maintain that if the duty on refined sugar remains unchanged while the duty on Cuban imports of raw sugar is reduced, the price of sugar to American consumers will not be lowered at all. The principal speeches made thus far have been those of Mr. Long, of Kansas, and Mr. McClelland, of New York, in favor of the largest possible measure of Cuban reciprocity, and that of Mr. William Alden Smith, of Michigan, against the whole principle of reciprocity. Mr. Smith, it is true, sanctions reciprocity which does not lessen the protection accorded to domestic producers, but it is difficult to find any concrete measure of reciprocity which answers this description. Mr. Smith's able argument that reciprocity with Cuba is inconsistent with the principle of protection may lead as many people to lose faith in the latter principle as the former. Reciprocity does involve buying in a foreign market what might be produced at greater cost at home, but the things we buy are the product of our own labor as much as if we produced them here, for they are sent us in exchange for the things we sell. It is not possible to buy abroad without sending abroad the products of our labor in payment, and what we get is really the wages of the labor done here. To cut off profitable trade with other countries reduces our wealth as much as theirs.

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The Charges of Cruelty in the Philippines

The trial by court martial of Major Waller on a charge of having ordered the shooting of eleven or twelve insurgents in Samar without trial has ended in Major Waller's acquittal. The cable reports of this trial have been fragmentary and meager. It is to be presumed that the Secretary of War will sooner or later make public such an account of the circumstances resulting in the trial and the whole conduct of the campaign in Samar as will make it possible to comment intelligently thereupon. It should not be forgotten—although some of the newspapers opposed to the policy of the Administration appear to forget it—that the truth or untruth of charges of cruelty against individual soldiers or officers of our army has as little to do with the question of the justice or injustice of our taking possession of the Philippines, asserting our authority, and using military force for that end, as the charges of scandalous deficiencies in commissary and transportation had to do

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with the justice of the cause of our war with Spain, or as the postal defalcations of Neely had to do with the right or wrong of our policy in Cuba. This premised, it may also be said that the President, Secretary Root, and the military commanders in the Philippines have again and again given orders that the rules of war should be strictly observed, and that individual cases of wrong-doing or cruelty on the part of soldiers or officers should lead to speedy trial and punishment. It would require indisputable evidence to convince the people that this policy is not being carried out; the summary made in our columns some time ago by Mr. George Kennan of Secretary Root's special report on this subject showed that within six months ten officers and thirty-six soldiers were in fact tried on such charges and many were punished. The men engaged in the expedition to Samar were no doubt laboring under unusual stress in many ways: a great number of their comrades had recently been slaughtered in an attack made by surprise, and they were burning with feelings of revenge. Major Waller's expedition suffered every conceivable hardship, and some of the men were nearly or quite insane from their suffering. No doubt the court martial took these facts into consideration. As we understand it, Major Waller admitted that the men in question were killed without trial, but claimed that in Egypt, in China, and in our own Indian wars such military action had often been approved by superior authority and justified by martial law under peculiar circumstances. It must be said, however, that the unsatisfactory cable accounts include some statements so startling as to demand positively further investigation and explanation. Thus, it appears that not only Major Waller but two other officers, Captain Porter and Lieutenant Halford, testified that General Smith, in command of the Province, verbally gave orders for wholesale killing and burning, and even said, when asked where the line should be drawn, "with children of ten years." This seems incredible, and General Smith has, we understand, distinctly denied the charge. But the matter must not rest there. If the three officers named are guilty of slandering their superior officer, action must be taken; if it is conceivable that General Smith uttered the orders attributed to him, his trial should be a matter of course. To take another instance of the necessity of clearing the public mind, it may be said that a newspaper despatch from the Philippines (sent, if we remember, before the trial began) asserted with sickening detail that one of the Filipinos killed was tortured in a peculiarly cruel manner. We have seen in the reports of the trial itself no reference to this charge, and we have little doubt that it is a complete fabrication; newspapers opposed to the Philippine policy of the Government, however, are reiterating it as if it were a proved and acknowledged fact; the public have a right to receive a clear and full contradiction.

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Governor Gardener's Report

Another matter connected with the government of the Philippines has attracted much comment during the past week. This is the report of Major Gardener, Civil Governor of Tayabas. This report was referred to in General Miles's correspondence with the President in regard to the former's proposed visit to the Philippines. The result of the reference was that it was called for by the Senate's Philippines Committee. It had not been included in the group of reports tendered to the Committee by General Taft. The allegation that Governor Taft "suppressed" this report is sufficiently answered by his statement that when before the Committee he volunteered without suggestion to produce certain reports covering certain ground, and that Major Gardener's report did not belong to the category and was not included for that reason, and also for the reason that the Department has ordered an investigation into the subject and felt that it would be better for the report to be published with the results of the investigation. Major Gardener, under date of December 16, criticises the acts of the military force in his province and also in the provinces of Batangas, Laguna, and Samar, and even declares that the policy pursued is "sowing seeds for a perpetual revolution against us hereafter when any good opportunity offers." In explanation he refers, as if speaking of well-known facts, to the con-

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duct of the troops in not distinguishing between friendly and unfriendly natives; in treating every native as if he must be an insurgent at heart; in burning villages indiscriminately; in contemptuously calling all natives "niggers;" and in "the torturing of natives by the so-called water-cure and other methods." Major Gardener does not allege specific facts, and the investigation which has been ordered will no doubt call upon him to submit proof. Governor Taft, in referring to Major Gardener's letter, says that there has been great friction between Governor Gardener and the military authorities; that his own interests and sympathy are with the civil government rather than with the military, and that inevitable friction must exist in a transitional period between military and civil government. Every one will agree with Governor Taft when he adds that justice requires that both sides should be heard before judgment is given, and it may further be said that the Administration is to be judged for its work and policy as a whole, and not from the inevitable regrettable incidents which accompany the imposition of any government, however rightful, by force and the beginnings of the establishment of civil order and government.

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Philadelphia's Gift of Franchises

With characteristic liberality to public service corporations, the City Councils of Philadelphia have made another grant of valuable privileges to the existing street railway companies. The grantees of the thirteen street railway franchises of a year ago have reached an understanding with the Union Traction Company, which controls all the existing franchises. Instead of the promised competition which was urged as the main reason for the generosity of last June, the city will consequently be more strongly in the grasp of the street railway monopoly than ever. With all their rapacity of a year ago, however, an important franchise was overlooked, that for a subway under Market Street, the principal east and west thoroughfare. The Union Traction Company determined to ask permission to build a subway, and an ordinance to that effect was introduced. The Municipal League suggested that either the city should build it or that it should revert to the city at the end of fifty years; but both propositions were lightly passed over, and the ordinance was put through as the Company desired. Further suggestions as to transfers, as to openings, and the rights of the city to place conduits in the subway were voted down or disregarded. The Councilmen acted rather as directors of the Company than as trustees of the city's assets. No direct defense of the bill was made, but indirectly the suggestion was thrown out that the subway would not be built unless the Company's terms were agreed to, and not the first step was taken by the Mayor or Councils to compel the Company to agree to the city's terms or to agree to the most ordinary provisions protecting the city's interests. We are informed that no obligation of any kind rests upon the Company, except to commence the building within one year, and not to charge more than five cents for a single fare. It is a matter of some interest that the men behind the new railway deal are the same as those involved in the scandals growing out of the Asphalt Trust's assignment.

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Another Labor Mayor in Connecticut

Ever since the slavery question came to the front, Connecticut has been known as one of the most conservative of the Northern States, and the overwhelming Republican majorities it has given since the Democratic party came to stand for radicalism have rather strengthened its old reputation. But despite all this, last week's municipal elections in that State witnessed the triumph of another labor candidate—this time in Hartford, long known as one of the richest cities in the United States. Bridgeport, it will be recalled, has already a "stoker Mayor" and Ansonia a "carpenter Mayor." Hartford has now a "clothing clerk Mayor." Ignatius A. Sullivan, President of the Hartford Central Labor Union and of the Connecticut Federation of Labor, was the nominee of an independent organization—the Economic League—which with some difficulty captured the Democratic convention, and made him the candidate of that party also. The platform of the League called for the public ownership of public franchises, free text-books in the public schools, the eight-

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hour day for public employees, besides certain distinctively local measures. In the election the Republican party carried the city as usual, electing three-fifths of the Common Council and all its city ticket except the Mayor, but Mr. Sullivan was chosen by a majority of over five hundred. In a statement made immediately after his inauguration, Mayor Sullivan declared his intention to consider the interests of all classes, and to confer with financiers and business men upon all financial and business measures. In his campaign speeches he urged that the workingmen did not believe that they had a right to control everything, but did believe that they had a right to be consulted. This sentiment seemed to be general among the voters, and largely explains the overturn.

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The Need of City Vigilance

The truth that eternal vigilance is the price of industrial liberty has just been re-illustrated in New York by the passage of the Bedell Bill, designed to enable the New York Central to prevent a repetition of the tunnel disaster, but really enabling any railroad having a terminal in the city to obtain any franchise it wants and condemn any real estate, public or private, it may need, provided it obtains the consent of the State Board of Railroad Commissioners. This bill was passed by both branches of the Legislature without any opposition whatever, because it was known that Corporation Counsel Rives, of New York City, had helped draft it and that it had the approval of Mayor Low. Fortunately, before the bill was signed by the Governor, the public-spirited bodies interested in city legislation—committees of the City Club, the Reform Club, the Democratic Club, etc.—gave the bill attention, and the city press exposed the revolutionary character of some of its unobserved provisions. The result was that Mayor Low asked his Corporation Counsel to re-examine the measure, and after hearing his report the Mayor drafted a memorandum to Governor Odell asking him to withhold his signature. The Mayor does not admit that the bill is quite as bad as its critics asserted, and he does not recognize that very dangerous powers are given a State Board to extend franchises and authorize the condemnation of property within the city without the consent of the city authorities, and that the decision of the State Board in these matters, while nominally subject to revision by one of the State courts, is really final unless the State Board exceeds the discretion accorded it. Practically, therefore, the bill waived the principles of both home rule and city ownership of city franchises which the city administration has stood for so stoutly. A noteworthy feature of the whole discussion was the general admission that the State Board of Railroad Commissioners afforded almost no protection to the city against the demands of the railroads. When this Commission was first proposed, it may be recalled, it was denounced by railroad officials as a weapon of Socialism threatening the "confiscation" of railroad property. Now it is treated almost as a creature of the railroads, the conservative New York "Evening Post" referring to it as "a body composed of machine politicians whose services are paid for by the very railroad companies which they are supposed to control."

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Oppressing the Poor

Imprisonment for debt, with all its attendant evils, is supposed by most people to have ended long ago; and such scenes as are depicted by Dickens in his "Little Dorrit" are supposed to be no longer possible. Yet we allow in New York City a system of arresting and holding what are called installment debtors, in a way which results in what is substantially imprisonment for debt and in great injustice and suffering. We read, for instance, of one man who, having paid $11.50 in installments on a $12.50 suit of clothes, was arrested for the balance of $1, and when the judge dismissed the case was again arrested on a claim for costs amounting to $17.48, taken to jail, and released only by the action of the Legal Aid Society, which has long been combating this particular evil. The case named is an extreme one; but there are dozens of cases not far removed from it. Many of these have lately been presented by the New York "Tribune," which is to be highly praised for its service in extending the agitation of the Legal Aid Society. Now a bill has been signed by Mayor

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Low, and will probably be signed by Governor Odell, which contains stringent regulations for the city marshals, by the aid of whom the so-called installment sharks are able to carry out their plans. The general method of procedure by these petty swindlers is to persuade poor and ignorant people, often Italians, Poles, or Hebrews who do not understand the language, to take jewelry, watches, or furniture on a small-installment payment. When a single payment fails, the buyer is served with a summons, the meaning of which he does not understand, so that he usually pays no attention to it. A judgment is then taken by default, and, with the help of one of certain city marshals who seem to make a business of this kind of thing, the man is clapped into jail, a bill of excessive costs is presented to him, and usually his friends are so frightened that they raise the money that is demanded to get the victim out of jail. It is easy to see under this process that the installment dealer profits more largely when the victim fails to make payments than when he pays his installments regularly. Perjury, trickery, and imposition on the ignorance of the debtor play a large part in these cases. The whole business is a scandal and a disgrace to the municipal court procedure of this city. From time to time for years agitations have been made against the abuse; and we earnestly hope that the present movement and the proposed legislation will abolish it once and for all.

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General Wade Hampton In another column we say something of the personality and character of General Wade Hampton, the South Carolinian soldier and statesman who died last week. General Hampton was a typical South Carolinian. He was born in Charleston about eighty-four years ago, and was a grandson of a Revolutionary officer of the same name. General Hampton was educated at the University of his own State, served in both branches of the South Carolina Legislature, and on the outbreak of war instantly enlisted in the famous "Hampton Legion of Cavalry," although he had been an opponent of secession and a still more pronounced opponent of the slave trade. In other words, like General Lee and thousands of other Southern gentlemen, Wade Hampton believed his first loyalty was due to his State, and fought for his State regardless of previous political convictions. As a soldier General Hampton played an important part in the Civil War, was frequently promoted, was severely wounded in the battle of Gettysburg, and at the close of the war held the title of Lieutenant-General. For some time after the close of hostilities General Hampton took little part in politics, but in 1876 he was unanimously nominated for Governor by the Democratic State Convention, and was elected in opposition to Governor Chamberlain by a small and disputed majority. Throughout the reconstruction period General Hampton maintained that the surrender of the South had been in perfect good faith, and that the people intended to carry out their pledges. He was re-elected Governor in 1878, and it was during this term of service that he was severely injured in a hunting expedition and was forced to submit to the amputation of a leg. Shortly after he was chosen United States Senator, although he was thought by many to be at the point of death, and on his recovery he took his place and served for two years, declining to stand for re-election chiefly because of the radical position of a large part of his own party on the currency question. This factional division led to General Hampton's being succeeded by Mr. Tillman. Since 1891 General Hampton had taken no active part in politics. For some years he occupied the office of Commissioner of Railroads, to which he was appointed by President Cleveland. On the day following General Hampton's death, by direction of the Governor all public offices in the State of South Carolina were closed, and in every official and unofficial way the people of South Carolina showed their recognition of his distinguished services to his State and his country.

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The Law of Neutrality It is understood that Secretary Hay has ordered an investigation into the facts relating to the shipment of horses and supplies for the use of the British army in South Africa from a port near New Orleans. Two or three weeks ago Governor Heard, of Louisiana, complained to

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our State Department that British officers had, in effect, established a base for war supplies for the British army on American soil, and urged that our Government should interfere in accordance with the neutrality laws. There is no question that officers of the British army, but not in uniform, are, in point of fact, examining, buying, and forwarding horses, mules, and other supplies from New Orleans for use in the field by the British army in South Africa. It is denied, however, that there is anything which can properly be described as a British camp, and it is said that the British officers are not acting as army officers, but as purchasing agents. Evidently our Government thinks that a more complete knowledge of the facts should be had before its duty is definitely determined. Meanwhile, Attorney-General Knox has, at the request of Secretary Hay, rendered an opinion on the points of law involved, but couples it with a statement that the facts submitted to him are not really sufficient for the basing of an exact application of international law. Mr. Knox, among other things, says that eminent authorities differ as to the right of neutral citizens to sell contraband or war supplies to a belligerent; but that the weight of authority is in favor of the right of a neutral citizen to do this. We may add that Woolsey's "International Law" declares definitely that a private person in a neutral State "can sell arms, ammunition, or any article of war" to the enemy of a State at peace with his own country for purposes of war. It is claimed, however, by those who believe that our Government should interfere, that there is in existence a treaty between Great Britain and the United States which forbids precisely the thing now complained of, and that, under this treaty, Great Britain, in point of fact, refused to allow its citizens to sell munitions of war to Spain. The questions of international law involved are of great importance and general interest, and are also somewhat involved. It is to be hoped that when a full knowledge of the facts is obtained by the Government a definite and clear statement of principles to be followed, not only in this instance, but in future cases, will be laid down. Neutral citizens have rights which must be maintained as carefully as those of combatants.

The Universal Suffrage Riots

The campaign for universal suffrage in Belgium which was accompanied by the disgraceful riots last week began nearly forty years ago, and has met with obstructions which explain the present class feeling. It was in 1866, when manhood rights were conferred upon the slaves of this country and the serfs of Russia, that a handful of Belgian democrats launched the "Laborers' Manifesto" demanding universal suffrage. Ever since that time the question has been debated, and nine years ago, when the laboring population of the country threatened a universal strike if the right to representation in the councils of the government was not accorded them, a compromise measure was passed granting the suffrage to all, but keeping the controlling power in the hands of the well-to-do minority by according two or three votes to proprietors, to fathers of families paying a direct tax of five francs, and to professional men. This new scheme was vastly more popular than the old—which limited the electorate to 135,000 men over twenty-five out of 1,472,000—but it failed to accord the "equal rights" demanded by the democratic agitators, and soon created dissatisfaction among the Liberals by reason of the complicated qualifications for the double and treble votes, and the alleged manipulation of the voting lists in the interests of the Clericals. The Socialist party—or Labor party as it calls itself—has for a long while been engaged in a vigorous agitation. "Every fortnight," says Emile Valdervelde in a recent issue of the "International Socialist Review," "the Socialist representatives leave their districts, where they carry on a continual propaganda, and meet in a previously determined locality, where they organize simultaneously thirty, forty, and sometimes fifty meetings." Recently the other anti-Clerical parties, the Liberals and the Christian Democrats, have enlisted in the campaign, and at present three-quarters of the Liberal representatives in the Belgian Parliament stand with the Socialists. Last week's riots seem to have been directly occasioned by the hostile attitude of the police toward the universal suffrage meetings. The discourteous reception accorded King Leopold when his carriage was recognized by the crowds in the streets of Brussels

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on Wednesday of last week was not premeditated, and would probably not have taken place but for the action of the police on that day in sending out of the city the Republican members of the Spanish Parliament, who had taken part in one of the Socialist meetings. No violence toward the King seems even to have been suggested, but later in the week other mobs in other places assaulted the houses of leading Clericals and created riots, calling for the presence of the military to put them down. In these riots, however, it is to be observed that nearly all of the injured and all of the killed are from among the working people, and it is probable that the latter have been less belligerent than the pro-Clerical despatches imply. Another universal strike is now in contemplation unless the Government—following the example of England, France, Germany, and even Spain—allays class feeling by recognizing that the interests of all classes are equally entitled to representation in the National Parliament.

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The British Budget The sensational feature in the recommendations of the Chancellor of the Exchequer, Sir Michael Hicks-Beach, is that proposing that a tax of fivepence per hundredweight be imposed on flour and meal, and of threepence per hundredweight on imported wheat and all other imported grain. Sir Michael denies that this placing of duties on wheat and flour violates the principles of free trade, or will increase the cost of food. The duties, he asserts, have been recklessly abandoned, and their remission has not reduced the price of food. This tax-proposal is expected to excite strong opposition. The total expenditures for the year 1902–1903 are placed at about £175,000,000—£13,000,000 less than for the previous year. The total deficit for the present year is about £42,000,000—a large part, of course, being due to war expenditure. In addition to the tax on wheat and flour, from which, as proposed, Canada and Australia are not exempt, there is an increase of a penny in the pound on the income tax, but no increase in the duties on wine, beer, tobacco, tea, or sugar. A full analysis of the budget must be deferred until next week.

The South African Outlook The conference of Boer leaders at Klerksdorp in the former Orange Free State has been the center of interest during the past week. Messrs. Schalkburger, Steyn, Reitz, Lucas Meyer, and Jacobs, representing the civil government, were joined there by Generals Delarey, De Wet, Botha, and others. Mr. Schalkburger, the nominal civil head of the Transvaal Boers, has returned to Pretoria and reported the results of the conference to Lord Kitchener, British Commander-in-Chief. On Monday of this week, in the House of Commons, replying to a question as to whether any terms of peace had been suggested by the Boers, Mr. Balfour said that it was impossible at present to say more than that a message had been received from the Boer leaders through Lord Kitchener and that a reply had been sent.

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Europe and the Boer War Dr. Conan Doyle concludes his recently published volume on the "War in South Africa" with an allusion to the attitude of Continental nations so far during the struggle. He says that, in all cases, upon the part of the Governments this attitude has been "correct;" in nearly all cases, upon the part of the people the attitude has seemed to him "incorrect." A few men, "like M. Yves Guyot in France and like M. Naville and Pallichet in Switzerland, have been the friends of Great Britain, or rather the friends of truth; but the vast majority of all nations have been carried away by that flood of prejudice . . . which has had its source in . . . an ignorant press." Dr. Doyle pays his particular compliments to the Germans. Again and again in the world's history have the British been the friends and the allies of the Germans, especially in the days of Marlborough and those of Frederick the Great and in those of Napoleon Bonaparte. But now, for the first time, when the British have had a chance to see who were their friends in Europe, they have found nowhere more hatred and misrepresentation than from the German press and the German people. Two years of this experience have roused "a deep and enduring enmity in the minds of the British," so that "in our lifetime no British guinea and no soldier's life

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would under any circumstances be spent to prevent the complete defeat of Germany in a European war." In this estimate The Outlook believes that Dr. Doyle hardly takes into consideration—as does the keen-sighted William II., for instance—the underlying strength of the ties which must perforce unite Germany, England, and also America, no matter how much surfaces torms of popular feeling may indicate the contrary. No man has given evidence of this belief more impressively than has Cecil Rhodes; but many other men have long realized that, if the world's peace is to be preserved, friendship among these three Powers is a necessity. Meanwhile European jealousy of England's energy, wealth, and power will continue, and also a larger than European sympathy with a brave but mistaken people.

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Education in England The British Government's Education Bill is a welcome sign that at last Englishmen are arousing themselves to their inferiority both to Continental nations and to America in a centralized educational system. The schools of England are at present either board schools—those under the control of the district—or voluntary schools—those controlled by the Church of England. The principal feature of the Government's measure is to create one central educational authority in each district. While it provides that a municipal body shall take over board schools and voluntary schools alike, the fault of the measure is that this provision is made optional instead of compulsory. It would seem as if the Church of England gained more than does the other side from the bill, and perhaps this is not surprising when we consider its conservative sponsors. The measure relieves the Church from the burden of the voluntary schools, without the necessity for these schools to pass under the direct control of the rate-payers. Through the nominated members of each local educational body, the Church will probably retain most of its old influence. The measure will not prevent the recurrence of denominational wrangles, but it should do much to lessen them. Like the Irish Land Bill, it does not satisfy either side—educational reformers or the Anglican patrons of the voluntary schools. If the real nature of the measure, then, is a compromise, it is, like the Land Bill, a step in the right direction.

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The Manchurian Treaty Last week at Peking the Manchurian treaty was signed by the representatives of China and Russia. The treaty proposed some time ago by Russia provided for her practical absorption of Manchuria; the treaty signed last week provides for her gradual evacuation of the province. The difference is reckoned by some as a first triumph of the new Anglo-Japanese alliance backed by the moral power of the United States of America. The chief features of the new treaty are the following: (1) Within six months after the exchange of signatures, Russia agrees to withdraw from Manchuria all her troops, with the exception of those needed to protect the Russian railway across the province; (2) Russia consents to evacuate the Manchurian treaty-port of Niuchang as soon as the foreign troops now occupying Tientsin make over that port to the Chinese (Tientsin is still held only by the Germans, who refuse to withdraw because the Chinese have failed to fulfill certain obligations regarding navigation on the Pei River); (3) Russia promises to deliver to the Chinese the railway between Niuchang and Shanhaikuan as soon as the British have placed the Chinese in control of the railway from Shanhaikuan to Tientsin; (4) Russia renounces the exclusive mining, industrial, and banking privileges first demanded in her own name and then in that of the Russo-Chinese Bank. Thus the supposed triumph of America, England, and Japan may ultimately prove to be no triumph at all. There are too many conditions. Even were these nullified, the Manchurian problem remains unsolved while Russia holds the railway connecting the Siberian frontier with the Liaotung peninsula, together with the ownership of the peninsula and the right to defend the railway.

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Protestants in Italy While the work of American and English Episcopalians, Methodists, and Baptists in Italy is an increasingly valuable one, it is worthy of note that the native Protestant

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movements in Italy are more and more being absorbed by the dominant Protestant body there. During the first religious awakening of Italy, after the revolutionary year 1848, the Plymouth Brethren throve wonderfully, but to-day we hear little of them; many of their leaders can be found among the evangelists of the Waldensian Church. The Free Church of Italy was the outcome of Father Gavazzi's life work. He was animated by Cavour's idea of "a free Church in a free State;" but most of the Free Church ministers, like Signor Angelini and Signor Borgia (the latter the President of the Free Church General Assembly since Gavazzi's death), have withdrawn one after the other, and have joined the Waldensian Church. Count Campello's movement is of later origin; it meets both with little opposition and with little favor. It came into being after the opposition to the dogma of Papal infallibility had given birth in France to Father Hyacinthe's timid attempts at a Gallican Church and in Germany to the robuster Old Catholic movement. Count Campello had been a Canon of the Vatican. Joined by Monsignor Savarese, he began a work in Rome which had the patronage, among others, of the Rev. Dr. Nevin, rector of the American Episcopal church there. Count Campello's is called the "Catholic Reformed Church of Italy;" but it is inclined rather too much towards Roman Catholic ideas to satisfy the sturdy consciences in the Waldensian communities. The Waldensian communion, indeed, seems to be the one native evangelical movement which commends itself to all intelligent Italians on historical grounds. It is a link between apostolic times and the reformed churches of to-day. It is the only Protestant body in Italy recognized by the Government; and its members have always been distinguished as much by patriotism as by religion; they have been especially noted for their intense love for their native Piedmontese valleys. Two centuries and more ago nine hundred of them undertook what has become known as "The Glorious Return," following a sentiment which made them prefer the semi-slavery which they had to endure in the Italy of those times to the full liberty then offered to them in Switzerland and Germany.

The Waldensian Church

The annual report of the Waldensian Church of Italy, recently published, shows an encouraging growth in that body. The contrast is certainly marked from conditions half a century ago, when the Waldensian Church contained only a few mission stations in the ancient kingdom of Sardinia, which then included Piedmont. Now the entire Italian peninsula and islands contain nearly fifty Waldensian churches, nearly seventy stations, and over a hundred and fifty agents, comprising pastors, evangelists, teachers, colporteurs, Bible-readers, schoolmasters and mistresses. These teach and preach to ever-increasing numbers, last year to no less than eighty thousand Italians. Pastors and evangelists conduct as a minimum three services a week and also superintend the Sunday-schools. Over eleven hundred persons were received last year to full membership in the Waldensian Church—a larger number than has yet been noted in a like period. It is satisfactory to chronicle the fact that in New York City, Boston, Philadelphia, Pittsburg, and other communities, local societies have been formed to support the Waldensian work in Italy; for many centuries that work has been heroic and a really Protestant outpost. We may add that the work is not only religious but social, since the Waldensians have established schools, hospitals, and training-schools for nurses. At the head of the New York local society are such well-known clergymen as the Rev. Drs. Greer, Hall, and Dodge. Signora Angelini is the general agent of the Waldensian Church in this country. She may be addressed at 28 West Sixty-ninth Street, New York City.

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For Social Purity in the Army

The Administration has issued through the Secretary of War a stinging rebuke to the army officials who have introduced in the Philippines the European method of making social vice safe. An order dated Washington, March 18, directs "the attention of the officers and enlisted men in the army, especially of those serving in the tropics, to the following facts:"

The only really efficient way in which to control the diseases due to immorality is to

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diminish the vice which is the cause of these diseases. . . . It is the duty of regimental and particularly of company officers to try by precept and example to point out to the men under their control, and particularly to the younger men, the inevitable misery and disaster which follow upon intemperance and upon moral uncleanliness and vicious living. The officers should of course remember always that the effect of what they say must largely depend upon the lives they themselves lead. It is in the highest degree necessary that each officer should be an example to his men in the way of temperate and cleanly living. He should point out, using the utmost tact, discretion, and good sense, to the men that venereal disease is almost sure to follow licentious living; that it is never a trivial affair, and that it is criminal folly to believe that sexual indulgence is necessary to health. . . . Every effort should be made to promote throughout the army a cleanly and moral tone in word no less than in deed. As a nation we feel keen pride in the valor, discipline, and steadfast endurance of our soldiers, and hand in hand with these qualities must go the virtues of self-restraint, self-respect, and self-control.

This wholesome order will put an end to a scandal the existence of which we could scarcely credit when it was first charged two years ago. Last June, however, Surgeon-General Steinberg officially acknowledged the introduction of the European system of "regulation"—excusing it in the following terms: "The Board of Health of Manila has instituted measures for the control of these infections among the women of the town, including the segregation of prostitutes in certain parts of the city and a careful system of supervision over them." The statements of this report regarding the introduction of the Continental system in Manila and elsewhere were widely circulated by the American Purity League, the National Bureau of Reforms, and kindred organizations, and unnumbered petitions have poured in upon the President to overrule the action of his subordinates. In responding to these petitions the President has merely reasserted the position he held when a Police Commissioner in New York City. From moral instinct as well as from his belief as to the sanitary ineffectiveness of the system of medical supervision of houses of prostitution, the President has always discountenanced the effort to protect health at the expense of promoting vice. The order which he has issued through the War Department will have a good effect outside of the army by its wholesome denunciation of the "criminal folly" of the belief that sexual indulgence is necessary to health. This assumption underlies the whole system of regulation, and its corrupting effect is not limited to the military stations at which the system is established.

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For Wholesome Recreation in the Army

Another portion of the same order from the War Department comes as a timely aid to another measure of army reform. Senator Hansbrough, of North Dakota, has introduced an amendment to the pending Army Bill appropriating one million dolars for the maintenance of exchange stores, reading-rooms, gymnasiums, etc., at military stations wherever these facilities were afforded under the canteen system, and wherever else the Department of War may see fit to establish them. We are glad to see that the temperance organizations—the Woman's Christian Temperance Union and the National Anti-Saloon League—are both giving this measure vigorous support, for the support they give it meets the criticism directed against their anti-canteen campaign, that they were indifferent to the social needs of the soldiers. It is difficult to see how any one can oppose the present measure unless there be those who are unwilling that the soldiers should have any place of recreation except where liquor is sold. In the order which we have just quoted it is strongly urged that next to exemplary conduct on the part of officers, the best means of preventing debauchery among the soldiers is the provision of "healthful amusement and occupation" during the hours of idleness. "Officers," says the order, "should do all in their power to encourage healthy exercises and physical recreation, as well as to supply opportunities for cleanly social and interesting mental occupations among the men." If this duty rests upon army officers, the duty certainly rests upon the people to supply the places in which these facilities for recreation can be afforded.

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Two Deaths

The death of the Rev. Dr. T. De Witt Talmage was not unexpected. He had been out of health for several months, and for several days

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no hope of his recovery was entertained. Born at Bound Brook, N. J., in 1832, educated in the schools of New Brunswick and graduating from the University of New York, Dr. Talmage studied law immediately after completing his college course, but, deciding to go into the ministry, entered Rutgers Theological Seminary and was ordained in 1856. He was pastor successively in Belleville, N. J., Syracuse, N. Y., Philadelphia, Brooklyn, and Washington. He began his ministerial work in Brooklyn in 1869, rapidly attracted great congregations, and for many years was a very prominent figure in that city as well as on the lecture platforms and at assemblies in other parts of the country. Dr. Talmage's most noticeable gift was his pictorial power; the intellectual element in his sermons was not marked, his spiritual insight was not profound, and his ethical standards were seriously questioned. His sermons were singularly graphic in illustration; and their pictorial vividness secured for him wide hearing wherever he chose to speak. A man of very different type, who of late years has passed almost entirely out of public notice, was Dr. Thomas Dunn English, who died at his home in Newark last week. Born in Philadelphia, graduated in medicine from the University of Pennsylvania, later a student of law, Dr. English ultimately became a writer, and in 1843 published the poem by which he is most widely known and is likely to be remembered. "Ben Bolt" appeared in "The New Mirror," a New York newspaper, edited at that time by N. P. Willis and George P. Morris. The poem was promptly reprinted in England, where it had great popularity, and many parodies were written on it. Public interest in the song was revived when Du Maurier made use of it in "Trilby." Dr. English also published several volumes of verse. He was one of the last surviving contemporaries of Poe and the men of his generation.

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The Raising of Standards in Medical Education

Last week the College of Physicians and Surgeons, which is the medical department of Columbia University, New York, and is one of the foremost medical schools of the country, announced that the University trustees had decided to raise the requirements for admission to the college. This marks only one stage in a gradual advance which has been made for several years. At first every student was required to have to his credit twelve academic "counts;" then the number was increased to twenty-four. The next advance was to forty-eight, with the proviso that if the student presented thirty-six he could "make up" the other twelve during his first year. Now this proviso is annulled. Moreover, after July 1, 1903, every student upon entering either must have completed one full year of study at a college or scientific school or an equivalent course of study in Europe, or must demonstrate, by examination, that he has acquired the equivalent. It is the ambition of the University ultimately to admit to its medical department only those who have received the bachelor's degree in arts or science. Inasmuch as at present two-thirds of the medical students do not have this degree, it would seriously if not hopelessly cripple the school to eliminate them at once. Even the newly adopted requirement will probably result in somewhat decreased attendance; but experience has shown that such requirements have not in the long run interfered with the normal growth of the school. In the movement toward higher requirements this institution has already been outdistanced by other medical schools; it is a follower, not a leader; its action, however, demonstrates that this movement is not sporadic. For its share in this movement the school is to be highly commended. The profession of the physician is scarcely surpassed—indeed, under certain circumstances scarcely equaled—in influence upon human character by the profession of the clergyman. For this reason it is of the utmost importance that every effort should be made to set high standards of character before the medical student. Education in the liberal arts is one of the means of achieving high standards of character. Laymen as well as physicians have therefore reason to be glad that one of the foremost medical schools of the country has determined to lessen the number of its students and simultaneously to increase their quality by raising its requirements and standards of admission.

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The Portchester Railway Perhaps the most important example of high-speed electric railway making in this country is that of the project to unite the metropolis with the Connecticut boundary. Last week this project received the approval of the Board of Railway Commissioners of New York State. The New York and Portchester Company may now construct its four-track road from Willis Avenue and One Hundred and Thirty-second Street, New York City, northeasterly through Fordham, Williamsbridge, Mount Vernon, and New Rochelle to Portchester, a distance of twenty-one miles. The road is to be operated by the third-rail electric system. Each car is to be a motor car and each axle equipped with a four hundred ampère motor. The electricity is to be conducted to the motors by means of a third rail and shoe. During each twenty-four hours nearly two hundred trains will be run each way. For some time it has been an open secret that the Portchester railway would be an extension to the metropolitan underground rapid-transit system. As soon as both roads are completed through trains will run from the City Hall, New York City, to Portchester in fifty-four minutes. The service will consist of express and local trains. The former will make ten stops between terminals, and cover the twenty-one miles of the Portchester road in thirty-one minutes. Fifteen-second stops at stations will be allowed, the same as on the schedule of the underground rapid-transit railway. With this latter system there will be a connection at One Hundred and Seventy-seventh Street, and, since the Portchester railway is another cogent argument for an East Side branch of the present rapid-transit scheme, would connect with such a branch at One Hundred and Fortieth Street. The Portchester road will be built on private right of way throughout. There will be no grade crossings. The entire cost of real estate, right of way, construction, equipment, terminals, engineering, interest, and contingencies is estimated at about ten million dollars. The new railway will provide needed transportation facilities with real rapid transit to the residents of suburban districts north of the metropolis. Its construction marks an advance in the history of electric traction.

President Roosevelt and General Hampton

Public attention was directed last week to South Carolina by two events of National significance and interest: the visit of President Roosevelt to Charleston, and the death of General Wade Hampton. It is a generation since the last gun was fired in the Wilderness, and the terrible struggle of ideas and arms ended by the surrender of General Lee after a skillful and heroic defense which has given him a place among the notable soldiers of history. The devastation incident upon that war was so widespread, the material ruin of the South, the destruction of the old social order, the disappearance of the old social ideals so complete and personal sorrow so universal, that it may be said without exaggeration that no war in history left more wreckage or scars behind it. The tragic death of Mr. Lincoln, the statesman and peacemaker, was followed by an outbreak of bitter and short-sighted partisanship, by the substitution of a narrow and hateful policy of suppression and repression for the broad-minded statesmanship with which Mr. Lincoln would have dealt with the problems of reconstruction, and it seemed for a number of years as if the seeds of hatred planted in the years of war and misrule would bear baleful fruit forever. In a generation, however, there has taken place what Dr. Washington Gladden called the greatest moral miracle in history. The reunion of the North and the South is so much an accepted fact and so definitely a reality that it has almost ceased to attract attention; but it is so great an achievement, so marvelous an example of reconciliation, that it ought to be held in constant remembrance.

The completeness of that reconciliation received a dramatic illustration when the President of the United States, standing in the city of Charleston, struck without dissonance, but with a harmony unsuspected in the older times, the note of perfect respect and admiration for the heroism of the South and of perfect acceptance and loyalty to the National idea. "I claim," said the President, "your State as mine by an inheritance no less than by the stronger and nobler right

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which makes each foot of American soil the property of all Americans;" and in a few words, which ought to be recited in every school in the country because they express the finer spirit of the American people and interpret the real significance of the change which has been effected since the war, the President rose, as did Mr. Lincoln at Gettysburg, to the full height of the occasion:

With delicate and thoughtful courtesy you originally asked me to come to this Exposition on the birthday of Abraham Lincoln. The invitation not only showed a fine generosity and manliness in you, my hosts, but it also emphasized as hardly anything else could have emphasized how completely we are now a united people. The wounds left by the great Civil War, incomparably the greatest war of modern times, have healed; and its memories are now priceless heritages of honor alike to the North and to the South. The devotion, the self-sacrifice, the steadfast resolution and lofty daring, the high devotion to the right as each man saw it, whether Northerner or Southerner—all these qualities of the men and women of the early sixties now shine luminous and brilliant before our eyes, while the mists of anger and hatred that once dimmed them have passed away forever.

All of us, North and South, can glory alike in the valor of the men who wore the blue and of the men who wore the gray. Those were iron times, and only iron men could fight to its terrible finish the giant struggle between the hosts of Grant and Lee. To us of the present day, and to our children and children's children, the valiant deeds, the high endeavor, the abnegation of self shown in that struggle by those who took part therein will remain forevermore to mark the level to which we in our turn must rise whenever the hour of the Nation's need may come.

While the President was speaking, a representative South Carolinian of the finest type was dying at his home in Columbia. General Wade Hampton was a man of the old-time fiber, the old-time education, and the old-time high-mindedness; a survivor of the days when South Carolina was ruled by an oligarchy, it is true, but by an oligarchy made up of men of high ideals, of generous education, and of devotion to public interests. Born a member of the elect class, bearing a name honored since the colonial days and distinguished in the war of the Revolution, bred in the old traditions of South Carolinian aristocracy, educated in the institutions of his own State, General Hampton never succumbed to the narrowing influences of the intense localism which was the limitation of the South Carolinian ideal. He united with high character, broad common sense, grasp of realities, and a high sense of duty. He was a Union man to the very end, going with his State only when his State went out of the Union. He fought with conspicuous gallantry through the war, was wounded again and again, and came out of it to find, as so many Southerners found, his fortune wasted and his home obliterated. Like General Lee, he accepted at once the new duties of the new times, and with quiet courage addressed himself to rebuilding his personal fortunes and the fortunes of his section. When South Carolina was in its worst estate, at the feet of carpetbaggers and ignorant negro politicians, General Hampton showed a statesman's grasp of the situation and a statesman's practical sense in dealing with it. In a critical hour he restrained popular passion, organized public sentiment, and opened the way for a peaceful solution of problems which seemed to threaten a local civil war. He received many public honors, but they were all inadequate to express the personal affection which he evoked from all who knew him, and which made his funeral at Columbia on Sunday a beautiful tribute to his character as a man as well as his services as a statesman and a soldier.

President Roosevelt and General Hampton illustrate the great qualities which gave the Civil War its dignity, whether waged by the blue or the gray. The President is in temperament a born soldier, courageous, outspoken, attracted by bold adventures; but frank, hearty, sympathetic, and generous. No man has stood with greater clearness for the National idea; no man to-day embodies that idea more concretely than the President. He is its official exponent, as he is its representative in his policy and in his attitude towards public affairs. He stands for a Nation, not for a group of States; and because he is courageous, direct, and honest, he generously and with authority expressed the admiration of the North for the South, its recognition of the gallantry with which a lost cause was defended and the courage with which defeat was borne. General Hampton was a representative of those qualities which have made the South courageous in great crises, and pre-emi-

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nently lovable. He would have adorned any cause which he espoused by his chivalrous devotion, his daring, and his power of self-effacement. When the struggle was over, in probably the darkest hour of his life, the purity of his motives was most conspicuous. He had in a pre-eminent degree the grace of acceptance as he had also the courage of his convictions.

In President Roosevelt and General Hampton are to be found those two elements the recognition of which has brought the North and the South together and turned a great war full of bitter memories into a common tradition of heroism: perfect sincerity of conviction and perfect courage. These two qualities, shared alike by the blue and the gray, the Federal and the Confederate, have taken the sting out of the Civil War and have made it a common heritage of noble examples.

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Indian Rights and Wrongs

On another page will be found a reply from Commissioner Jones, of the Indian Office at Washington, to the charges made by Mr. George Kennan in The Outlook of March 29. The Commissioner's reply is not, in the judgment of The Outlook, complete or adequate. Mr. Kennan has made specific and detailed charges in the Standing Rock case, which he reinforces, in many instances at least, by reference to the official and public documents. These charges he reiterates in a reply to Senator Platt, of Connecticut, which we print together with the letter of Commissioner Jones. Commissioner Jones's letter, as may be seen from the date, was received by The Outlook as this issue was going to press. This, of course, precluded any examination by Mr. Kennan of the answer to his charges; but those readers who are impartially interested in this matter, who desire to see the truth and only the truth come to light, who have no bias against Commissioner Jones or for Mr. Kennan, and who will take the trouble to read again the original charges contained in The Outlook for March 29, together with Commissioner Jones's reply thereto, and Mr. Kennan's answer to Senator Platt, will agree with The Outlook that Commissioner Jones's statement is neither adequate nor conclusive. Mr. Kennan's original article was not published in The Outlook without due consideration and deliberation. Mr. Kennan has an international reputation for his ability in collecting, weighing, and classifying the evidence which may be adduced from an investigation of official documents, public records, and the reports of Government officials. It is not sufficient to make a generic reply to his specific criticisms. The history of the relations of the United States Government with the Indians has been such that when an accusation is made against the Government in Indian matters its innocence cannot be taken for granted; it must prove its integrity. Mr. Kennan's detailed charges cannot be ignored or evaded, and, in our opinion, Commissioner Jones's own statement of the case makes a thorough investigation necessary. The Outlook has such confidence in the present Administration at Washington that it believes the necessary investigation will be made, the necessary corrective measures will be applied, and the needed reforms will follow.

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The Reading Public

The unfavorable aspects of the recent increased distribution of books are readily discerned and have been widely commented upon. The printing-presses are overwhelmed with work, the publishers' lists overloaded with books, and the shelves of the distributing centers—bookstores or department stores—piled high with an immense variety of volumes of all shapes, qualities, and prices. The reviewer struggles in vain to keep abreast of the current, and must content himself with the endeavor, partly by examination and partly by instinct, to select the significant and important books and allow the vast majority to pass unnoted and unnoticed.

It has been pointed out that the enormous sales of popular novels tempt the publishers to neglect more substantial but less profitable books, overshadow novels of less pretension but more merit, and offer a few glittering prizes to the writer who catches the public attention at the expense of those writers of greater substance and higher quality who do not

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succeed in getting into the current of popular favor. It is also said, and in many instances with truth, that the great returns which popular books secure offer a new kind of temptation to writers, and the results are seen in attempts to consult the market and to prepare the book as one prepares other products of more material kind to gratify general taste and to meet general demand.

All these results are involved in the increased sale of certain books; but they are by no means the only results which this enlarged distribution involves. A study of the character of the books which have been sold in great numbers during the past few years indicates a great advance in quality over the books which were popular thirty years ago or at any earlier period. With one or two exceptions, the novels which have been widely read of late years have had some positive quality, some real interest; they have revealed the touch of the artist, the knowledge of the historian, or the gift of the story-teller. There has been something real in almost all of them; and in most cases there has been a combination of substance and art. If one compares such novels as "The Choir Invisible," "Hugh Wynne," and "Audrey" with the novels of Mrs. Southworth, Mrs. Anne Stevens, and Miss Augusta Evans, which were widely sold thirty years ago, his pessimism with regard to the future of literature is likely to be transformed into optimism. As a matter of fact, at no previous stage in the history of the printing-press have there been so many good books sold as at present, nor at any previous age have the books which have been sold most widely been of so good a quality.

Books of the finest literary quality are to-day certain to receive very wide reading, provided they deal with vital matters in a vital way. Such a piece of work as Mr. Walter Pater's "Child in the House" would have to-day, as it had ten years ago, a very limited circle of readers, and for obvious reasons: it is a book for a class; it appeals to those who love the technique of literary work, to those who are interested in an exquisite and delicate study of psychology; it does not deal with the great emotions and the universal experiences. If, on the other hand, a book of the literary quality and the human interest of "The Scarlet Letter" were to appear to-day from an unknown writer, it might not be recognized for the first two or three months, but at the end of a year it would undoubtedly be in the class of the "best-selling books" reported by the literary magazines and journals. Its exquisite art, its beautiful craftsmanship, would not stand in the way of the widest possible reading; while its deep humanity, its intimate and searching treatment of some of the greatest human passions and experiences, would carry it straight into the hands of thousands of readers eager for any new disclosure or interpretation of the significance of human life and the beauty or tragedy of the human story.

It is easy to class all so-called popular work together and to assume that it is all inferior; but, like almost all generalizations which are easily made, this is also as easily disproved. People really like good things, but these good things must be vital, not merely technical. They really want the best, and, even if they are only partially educated, they will appreciate the best; but the best must touch them at some point where they live. A piece of purely technical excellence does not appeal to them and should not be expected to appeal to them. There are pictures which have great interest for artists because of the technical problems which they present, but which, judged by the higher standards of art—by their significance as an interpretation of the human spirit—have no claim upon lasting regard, as they lay no claim on the general attention of the men and women who love art, not only for the way in which its work is done, but also for the meaning and import of the thing it does. A piece of skillful literary work, full of subtle and admirable craftsmanship, is a joy to the literary student or to the craftsman who is able, by reason of his own study and experience, to appreciate the refinement and charm of the work of a fellow-craftsman; but such a piece of work, if its excellence is purely technical, is a study for other writers, not a contribution to literature. The greater the book in its substance as well as in its art, the higher the probabilities that it will reach that body of people who are sometimes sneeringly spoken of as the "general public"—

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the great mass of men and women who care supremely for the fact of life and for its broad, profound, noble, or striking illustration and exposition rather than for purely technical excellence of manner. A book may be admirable in point of workmanship, beautiful in literary quality, and yet of very limited interest. When such a book is not widely read, the fact does not reflect in the least upon the taste of the reading public; it is an indication of the limitation of the vitality and range of the book. A really great book cannot be too good in point of art; the better it is the more generally will it be appreciated.

When the managers of the theaters are criticised for the class of plays they present, they frequently reply that the public will not patronize good dramas; but it is noticeable that, whenever a good play is presented, the public flock to see it. They will not go to see a Shakespearean play if it is badly presented; but when an intelligent actress like Miss Crosman interprets Rosalind, they will pack the theater. They are not kept away because the play has literary quality and dramatic importance; they are kept away because it is badly given. Nothing is too good for the commonest man or woman, and there is nothing which the commonest man or woman cannot understand if it is presented in a vital and not in a technical fashion.

There have not been any more striking illustrations of critical work of the very highest class expressed in vital rather than technical terms than the series of articles on the great artists which Mr. La Farge is contributing to the pages of "McClure's Magazine." There is probably no other man using our language who could bring to the interpretation of the genius and temperament of Michael Angelo and Rembrandt a more penetrating insight, a keener artistic divination, than Mr. La Farge. The articles are profound, searching, even subtle, but they are translated out of the terminology of a craft into the universal speech, and their appearance in a popular rather than a literary or artistic periodical is significant and encouraging. Nothing is too good for all men; there are, unfortunately, few critics and interpreters great enough to penetrate to those essential and original qualities which are of universal import.

The Standing Rock Indian Case[1]

I.—Commissioner Jones's Statement

To the Editors of The Outlook:

My attention has recently been attracted to an article in The Outlook of March 29, under the title "Have Reservation Indians any Vested Rights?" The article relates mainly to the action of this office in leasing the surplus lands of the Standing Rock Reservation. There is in the article such a spirit of unfair criticism, officious complaint, garbled statement of facts, and such a broad insinuation of sinister motives on my part as to induce me to take some notice of it, lest my silence might be construed as a confession of the correctness of the position assumed.

The writer evidently did not know of or has ignored the fact that for years preceding the time when steps were taken by the office to lease the surplus lands, many thousand head of outside cattle were pastured on the Standing Rock and other Sioux reservations, from which the Indians, as a tribe, derived no benefit whatever.

Three systems of pasturage were in vogue. First, the squaw-men and mixed-bloods grazed their own cattle on the reservation in large numbers; second, these same enterprising classes held many thousand head of outside stock on the reservation, the owners paying them directly for pasturage privileges; third, parties living in that part of the State permitted their stock to trespass upon the reservation, paying no one for the privilege. This latter class were freebooters pure and simple. Under these three systems more than 50,000 head of stock have been yearly pastured upon the adjoining Cheyenne River Reservation alone,

[1] Editorial comment on this subject will be found on another page.

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during recent years. Many of the squaw-men and mixed-bloods have become comparatively rich by taking in the stock of outside parties and by the pasturage of excessive numbers of their own. It was manifestly unfair and unjust to the tribe, as a body, to permit a few intermarried whites and progressive mixed-bloods to monopolize practically all the common lands of the Reservation to their own advantage and profit, whereas, if the lands were leased for the benefit of the tribe, all would share alike in the financial results derived.

The office had two purposes in view in leasing these lands: First, the overthrow of the illegal and unauthorized systems that had theretofore prevailed; and second, the raising of revenue for the benefit of the tribe as a whole.

Realizing that the Standing Rock Reservation is essentially a grazing country, and in order to encourage *all* the Indians to become stock owners, a clause was inserted in the proposed leases making ample provision for the pasturage of a reasonable number of stock for each family. This clause provides that each *Indian* family residing within the leased district shall be permitted to hold therein, free of rent, cattle and horses which they actually own to an extent not exceeding one hundred head. This clause applies to *all* families having rights upon the reservation—to the families of squaw-men, mixed-bloods, and full-bloods alike.

The writer of the article appears to be greatly exercised over the apparent "change of heart" by this office between May and October, 1901, relative to the issuance of grazing permits. During the summer such information reached the office, through the reports of its inspectors, as to induce it to inaugurate a system which would compel all parties that were there grazing stock on the Sioux Reservations to pay the Indian Agents one dollar per head per annum. This has been designated the "permit system" of pasturage. It did not contemplate securing the consent of the tribe for its inauguration, neither did it require such action. There was no proposition nor intention to invite cattlemen to bring in additional numbers of cattle for grazing purposes; it simply provided that a tax of one dollar per head, paid for grazing stock already on the reservation, should be collected by the Indian Agents for the benefit of the tribe, instead of being paid to enterprising squaw-men and mixed-bloods for their individual profit. As an imperative corollary to this it was necessary to inaugurate the permit system for the pasturage of *resident* stock, in excess of a hundred head for each family; otherwise the entire body of stock on the reservation might be claimed by the squaw-men and enterprising mixed-bloods (whether they were bona fide owners or not) and thus escape pasturage taxation—at least for the benefit of the tribe, and not to a few intermarried whites and mixed-bloods. The end sought justifies the means, and the same action will be taken with reference to other reservations whenever it is ascertained that the same conditions exist.

From the general tone of the article, one not familiar with the facts would infer that every Indian on the Standing Rock Reservation was opposed to the action of the office in leasing the lands. Such is not the case, however. There is no regularly constituted council of the Standing Rock Sioux, so that it was necessary to call a general council of all the adult male members of the tribe in order to secure tribal consent to the leasing. The action of the Indians in the matter is therefore embodied in the "general council proceedings" of December 26, 1901, which is as follows:

> We, the undersigned, Indians of the Standing Rock Reservation, North Dakota, over eighteen years of age, hereby consent to the leasing for a period not to exceed five years, for the purpose of grazing cattle thereon, at a rate of not less than one ($1) dollar per head per annum for each and every head of cattle so introduced and grazed upon said reservation, the unoccupied portions of said Standing Rock Reservation, the consent hereby given to be subject in each and every instance to the following conditions:
>
> The tract of land assigned under each permit, contract, or lease, must be properly fenced, the cost of such fencing to be paid from the rental which may be due for the first year. At the expiration of such permit, contract, or lease, said fencing shall be and remain the property of the Indians of this reservation, and during the term that cattle are so held upon this reservation such fences must be kept in a proper state of repair at the expense of the owner of the stock.
>
> All persons so introducing and grazing stock

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will be required to exercise all possible care and diligence to prevent depredations by their cattle upon the leaseholds of other stockmen or upon lands occupied by Indians of this reservation; and in the event of the appearance of any contagious disease among their herds, every possible step must be taken to prevent the spread of and to stamp out such disease,

[Here follow the signatures of 771 Indians.]

I do hereby certify on honor that I have explained the nature of the above agreement to the Indians whose names are hereto appended, and am satisfied that they fully understand the same.

JOSEPH ARCHAMBAULT,
Interpreter.

We certify on honor that we witnessed the signature of each and every Indian whose name is hereto appended, and that they signed of their own free will and accord.

Witnesses: LOUIS KILLED.
CHARLES RAMSEY.

The proceedings are signed by 771 male adults of the tribe out of a total of 983. This is as nearly unanimous as could be reasonably expected in a council of this kind—considerably more than a two-thirds majority of the male adults. It is therefore not true that anything like a majority of the tribe are opposed to the leasing. The opposition comes from a comparatively few intermarried whites and mixed-bloods whose financial interests are involved. They see in the inauguration of the leasing system the overthrow of the abuses which they have heretofore practiced greatly to their own financial advantage. The remainder of the tribes are not only willing that their surplus lands shall be leased but are anxious that such action shall be taken.

It is worthy of note that the "Association of Returned Students," the most intelligent and progressive element of this tribe, are heartily in favor of leasing these lands.

Again, throughout the article, the council proceedings giving the tribal consent to the leasing are spoken of as an "agreement," it being broadly intimated that it was an agreement between this Department and the Indians. It is then pointed out that the terms of the leases as drawn do not agree with the tribal consent, intending to convey the impression that the Department had entered into an *agreement* with the Indians relative to leasing their lands and had then broken faith with them.

Nothing could be further from the truth. The council proceedings are in no sense an *agreement*—unless it be an agreement among the Indians themselves, to which this Department is in no degree a party. The law provides that surplus tribal lands "may be leased by authority of the council speaking for such Indians . . . in such quantities and upon such terms and conditions as the Agent in charge of such reservation may recommend." The law, therefore, does not contemplate that "the council speaking for such Indians" shall do more than give its consent to the leasing; the quantity of land to be leased, and the terms and conditions, are to be left to the Agent in charge, subject, of course, to the directions of the Department.

It is pointed out that the council proceedings authorized leasing at not less than one dollar per head, while the advertisements invited bids for the grazing privileges by the acre. Even if it should be admitted, for the sake of argument, that the Indians might dictate the conditions upon which the lands might be leased, this discrepancy, if such it can be called, is more apparent than real when all the facts are known. The leases provide that the lessees shall not hold to exceed an average of one head of stock to each forty acres; this at the rate per acre specified makes his grazing privileges cost him a little more than one dollar and twenty cents per head. It serves the double purpose of preventing overstocking the ranges, and at the same time determines what it shall cost the lessee to graze each head of stock.

It is also alleged that the Indians gave their consent to the leasing of the "unoccupied" portion of the reservation, while one of the leases includes some of the best and most thickly settled parts of the reservation, where the Indians have their homes, their little gardens, their winter-hay fields, and their cattle.

This on its face seems to be a serious charge. In the first place, it was not proposed to lease the eastern portion of the reservation, containing over one-half its entire area. Nearly nine-tenths of all the Indians reside upon this portion, east of the line of the grazing districts. The Walker

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lease exempts and excludes one township of land in the neighborhood of Bull Head Station, which includes the only thickly settled part of the reservation in the leased portion. A very conservative estimate places the number included in the leased district at not more than seventy families. An inspector of this Department, who was Agent at Standing Rock from 1881 to 1895, and who has frequently visited the reservation since, states that in his judgment not more than fifty families reside upon the portion it is proposed to lease; but, making allowance for misinformation and for changed conditions since he left, there are assuredly not more than seventy families. Again, the lease form in use by this Department makes ample provision for protecting each and every Indian in his individual holdings, whether the same be farms, gardens, or allotments. The clause referred to provides that all allotments of land in severalty and all farms, gardens, and other improved holdings of individual Indians shall at all times be free from damage or interference by the stock or employees of the lessee. The office has always found this clause to afford ample protection to the individual Indians, even on reservations where there are actual allotments and where farming operations are extensively carried on. It has proven effective largely from the fact that all lessees of tribal lands are required to give bond, with two or more good and sufficient sureties, in an amount equal to one year's annual rental, conditioned upon the faithful performance of the terms of the lease. It thus transpires that the families living in the leased area will have ample protection against the stock and employees of the lessees—even far more so than they had prior to the inauguration of the leasing system, for it must be remembered that for the past several years many thousands of cattle have been grazed upon the reservation, whose owners were not under bond and were responsible to no one for any damage or injury their stock might occasion. The leasing system is intended and will remedy these existing evils. The out boundaries of the grazing districts will be fenced so as to prevent trespassing; the lessees are required to protect the individual holdings of the Indians; they are required to give good and sufficient bond conditioned upon the payment of the rents and the faithful performance of all the terms of the lease; they cannot overstock the ranges, as they are limited as to the number of cattle they can bring upon the lands at any one time. In short, it is the substitution of a legal system under the control of the Department for a system of internal monopoly and external freebooting. Aside from this, and to obviate every possible objection, arrangements have been made to furnish the individual Indians living within the leased area with wire for fencing their homes and hay-fields when they so desire, and when it appears that any Indian is unable for good reason to build the fences himself, the Department proposes to have the work done for him.

My motives are also impugned in the short time given to the advertisements inviting proposals. From the article it would be inferred that it is obligatory upon the office to give notice a long time prior to the acceptance of bids. As a matter of fact, no notice whatever is required. It was competent for the office to solicit and accept informal bids if it felt so disposed, without giving any public notice. Such action has been taken in a number of cases, but in the interest of the Indians, and to silence criticism, public notices of the letting were published in four leading stock journals, the first publication being made seventeen days before the day of the letting. Not only this, two hundred and fifty posters soliciting proposals were sent to all the leading stockmen whose addresses were known to the office. The sufficiency of the advertisement is attested by the number of separate bids received, which was six. In but very few instances have more than six bids been received upon any one body of land in the ten years' experience of the office in soliciting bids by public advertisements. In hundreds of cases there has been but a single bid upon a given grazing district, which the office was forced to accept or readvertise. Any advertisement, therefore, which results in securing six competitive bids is amply sufficient. This, taken in connection with the fact that it was not imperative upon this office to make any advertisement whatever, should silence criticism on this point.

As to the so-called pool referred to in the article, in which it is alleged I was

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interested, I will state that the two highest bids upon this land were coupled with conditions wholly inconsistent with the terms of the advertisement soliciting proposals. Neither could have been accepted even if there had been no other bids. The next highest bids—those of Lemmon and Walker—were a "tie." Both had complied with all the provisions of the advertisement and had deposited checks for at least five per centum of the entire amount of the bid. One had no advantage over the other before the office. Under such circumstances it would have been difficult or embarrassing to have decided between them. Both were present in person at the time of the opening of bids, and decision could only have been made between them by lottery or chance. They obviated this difficulty themselves by mutually agreeing to a division of the tract, Mr. Lemmon to take the western and northwestern portion of the reservation and Mr. Walker the central and southern portion. This was entirely satisfactory to the office, especially as it would result in giving the Indians fifty-four miles of additional fence. In no other sense and in no other way, so far as known to this office, was there an agreement or understanding between the bidders or local stockmen.

It is not necessary for me to make any reply to that portion of the article relative to the decisions of the courts as to the nature or extent of the vested rights of Indians in and to their reservation lands. Personally, I have experienced no "change of heart" upon the subject. I have always contended that the consent of the Indians was necessary in order to legally lease their lands and as to its final disposition. I have *not* experienced a change of heart on this subject, but I insist that the consent of the Standing Rock Indians was legally and properly secured in this case, and is now on file in the office.

In answer to the claim of the author of the article that the United States has taken 9,000,000 acres of land from the Sioux, and has given them in return a gold brick, made by thinly gilding a metal called "zinc deceit," a brief statement of what the Sioux tribe has received under their treaties may not be inappropriate.

Under the treaties of 1868 and 1877, the Government has expended for the benefit of this tribe over $38,000,000—a sum equal to $70 annually for every man, woman, and child. Again, under the treaty of 1889, they received as an advance payment on their ceded lands $3,000,000, which has been drawing interest in the Treasury at the rate of five per cent. per annum; the interest on this payment is spent annually for their benefit, and alone amounts to date to $1,800,000.

In addition to this vast sum of money, they have received 25,000 head of cattle, which have been issued to them per capita, and the Government issues to each allottee, when he accepts his allotment, two cows, two mares, one set of harness, one plow, one wagon, one harrow, one hoe, one ox, one pitchfork, and $50 in money. The total value of the deliveries so far made amounts to $1,149,022; it is estimated that it will take at least $1,500,000 more to fulfill this part of the treaty stipulation. So that it will be seen that the Sioux nation has received from the Government for their benefit the enormous sum of $48,000,000, besides retaining in their several reservations [?] acres of land. From the foregoing it will be seen that the "gold brick" did not contain much "zinc deceit," but rather that they received a veritable gold-mine, that has been worked assiduously in their interest for many years; and I submit that it is high time that they consent to the use, for their own benefit, of some of the unoccupied millions of acres of grazing land in the remote parts of their reservation, and so relieve the Government of some of this heavy annual burden.

The gratuitous and slanderous insinuation contained in the article that my action was prompted in the matter by sinister and interested motives, I will not dignify with a denial.

In conclusion, I will state that the action taken by the office was the result of a conference with my superior officers, and meets with their entire approval.

In justice and fairness to myself, it is hoped that you will give this reply in its entirety the same publicity that you did the article to which it refers.

Very respectfully,

W. A. JONES, Commissioner.

Department of the Interior, Office of Indian Affairs,
Washington, April 12, 1902.

[*For a statement from Mr. Kennan see the following page.*]

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II.—A New Statement from Mr. Kennan

In the letter to The Outlook which follows, Senator Platt, of Connecticut, says:

To the Editors of The Outlook:

Some one has sent me The Outlook for March 29, with a marked article by Mr. Kennan on leases at the Standing Rock Reservation. I regret to say that I do not remember to have ever seen within the same space so much of statement and insinuation calculated to give an entirely erroneous impression as to the facts as in that article. Surely you cannot suppose that the Secretary of the Interior, and the Indian Commissioner, and Committees of Congress are either corruptly or stupidly trying to despoil the Indians of their rights.

Very truly yours,

O. H. PLATT.

Senate of the United States, April 3, 1902.

Every man has a right, of course, to express an opinion with regard to another man's work; and if Senator Platt thinks that my article was untrustworthy and misleading, he is perfectly at liberty to say so. His opinion, however, would perhaps carry more weight if it were based upon—or at least accompanied by—citations and specific references. Does the article contain misstatements in matters of fact? If so, what are they? Are the conclusions drawn from the facts erroneous? If so, in what respect?

It ought not to be difficult to come to close grips in a controversy that relates almost wholly to matters of official record; and if Senator Platt will be good enough to point out to me the statements that he regards as erroneous and misleading, I will either furnish evidence to support them, or admit frankly that I have been mistaken.

Senator Platt seems to think that my article was made up largely of "insinuations." That certainly surprises me, because I had the idea that I was stating facts, and drawing conclusions from such facts, in the clearest, most direct manner possible. In order, however, that there may be no further misconception in this respect, I will now say, as plainly and distinctly as I possibly can, that—

1. The Indians of the Standing Rock Agency, so long as they were permitted to act without coercion, refused absolutely to open their reservation to foreign cattle. They were opposed to the leasing system in the beginning, and they are opposed to it now; for reasons set forth in the speech of their leader John Grass, at the council of May 3, 1901, and in the decision of the council on the proposition submitted, at that time, by the agent of the Chicago, Milwaukee, and St. Paul Railway Co. (Senate Document No. 212, 57th Congress, 1st Session, pp. 90 and 92.)

2. In October last they were frightened—and virtually forced—into an agreement to lease their "unoccupied lands" to foreign cattlemen, by an order from the Indian Office threatening them with the "permit system;" that is, the turning in of foreign cattle without their consent, and without limitation as to range. (Sen. Doc. No. 212, p. 61.) This order, if I am correctly informed, was without warrant or sanction of law, and was an arbitrary invasion of the Indians' rights. The Sioux treaty of 1868 expressly "stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the reservation, or, without the consent of the Indians first had and obtained, to pass through the same." (Treaty with the Sioux, concluded April 29, 1868, and ratified February 16, 1869; U. S. Statutes at Large, Vol. 15.)

3. When Indian Commissioner Jones was asked, at the hearing before the Senate Committee on Indian Affairs January 23, 1902, "Did you write a letter to somebody out there, saying that the permit system would be inaugurated?" he replied, "No, sir; nor did anybody else." (Sen. Doc. 212, p. 60.) A letter from the Commissioner to Agent Bingenheimer ordering the inauguration of the permit system was then produced and read. (Sen. Doc. No. 212, p. 61.) If I had been in Senator Platt's place, as a member of the Committee, I should have asked Commissioner Jones for an explanation.

4. The agreement into which the Indians were forced by this threat of the permit system provided for the lease of "unoccupied lands" only; and it was expressly stipulated that the eastern boundary of the tract to be leased should be fixed and staked out by a joint com-

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mission composed of Agent Bingenheimer and three representative Indians. This was to enable the Indians to protect their own homes and stock ranges from the cattle of the lessees by drawing a line of demarcation around the occupied part of the reservation. They agreed (under compulsion) to surrender a certain tract of land; but they stipulated that they should have the right to stake out its boundary. (Sen. Doc. No. 212, pp. 89 and 90.) When Agent Bingenheimer reduced the agreement to writing, he omitted this important stipulation, but let the Indians suppose that he had put it in. He thus obtained their signatures to a document which did not represent their wishes or their understanding of the case, and a document, moreover, which they would not have signed if they had known its real purport. Upon this feature of the case, Rev. T. L. Riggs (who has just made a careful investigation on the ground) comments as follows:

"The Indians accepted this" (the leasing proposition) "subject to two conditions: that is, that this tract be located on unoccupied lands, so as to not conflict with the rights of Indians, and that this tract be first definitely marked out by a committee of three Indians, chosen by themselves and the Agent. These two conditions were an essential part of the agreement, and separate from them there was no agreement made. On this question there is absolutely no variation in testimony given. It would appear, however, that in the written form submttted for the Indians to sign, these essential conditions were left out; and whereas the Indians supposed this to be the identical agreement they had made in council, it covered only the bare fact of their consent to the leasing of lands." (Report of Rev. T. L. Riggs, dated March 17, 1902.) Agent Bingenheimer admitted, before the Senate Committee, that he *did* agree to the stipulation with regard to the fixing and staking out of the boundary, and that he had not carried it into effect. (Sen. Doc. No. 212, pp. 86 and 90). If I had been a member of the Committee, I should have asked Mr. Bingenheimer whether he regarded is as fair or honest to take advantage of the Indians' illiteracy by suppressing in the written agreement a provision to which he had verbally assented. In Eastern communities such practices are called frauds.

5. As soon as this agreement to lease "*unoccupied*" lands had been obtained, the Indian Office advertised for bids from cattlemen for the grazing privilege on more than two-thirds of the whole reservation; including tens of thousands of acres of land that the Indians were actually occupying. (Sen. Doc. No. 212, pp. 17 and 23.) This was in flagrant violation of the agreement, and if it was not an attempt, on the part of somebody, to "despoil the Indians of their rights," actions have no significance and words have no meaning.

6. The agreement with the Indians stipulated that the lessees should pay a certain price per head for the number of cattle pastured on the leased territory. The Indian Office paid no attention, apparently, to this stipulation, but leased the lands for three cents an acre, irrespective of the number of cattle. This would not be regarded as fair dealing among white men.

7. On the face of the facts, as they appear in the testimony before the Senate Committee, the Indian Office, or its Agent, first forced the Indians into an agreement to lease, by illegally threatening them with the permit system; then disregarded the most important stipulation of the agreement thus obtained; and finally violated the express terms of the agreement by changing the method and rate of payment, and by leasing lands that the Indians were actually occupying. If Senator Platt were in the place of "Thunder Hawk," and lived, by means of cattle-breeding, on the Standing Rock Reservation, I don't think he would regard this as a "square deal." That he himself would be incapable of "despoiling the Indians of their rights" goes without saying; but that Indians *have* been "despoiled of their rights," by Indian Agents and others, in all parts of the West, is a fact well known to all students of Indian affairs.

In a letter to the President of the Senate, written January 13. 1900, Secretary Hitchcock himself admitted that the Indian Agent at Fort Sill, on the Kiowa Reservation, apparently resorted to "willful misrepresentation and false translations," in order to get the Indians' signa-

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tures to an agreement in which he was interested, and that even "the Department was misled" as to the number of Indians who signed it. "In view," he says, "of the apparently improper practices in procuring the agreement, and false certification as to the signers thereof, I am of opinion that it should not be ratified." (Sen. Doc. No. 76; 56th Cong. 1st Sess., p. 2.)

In spite of this report from the Secretary, the fraudulent agreement *was* ratified by Act of Congress of June 6, 1900; and if the Supreme Court does not intervene, the deceived Indians will shortly be evicted from their lands. (Appellants' Brief in case of Lone Wolf et al. vs. E. A. Hitchcock, Secretary of the Interior, p. 6.)

If this sort of thing could happen on the Kiowa Reservation in 1900, it might also happen on the Standing Rock Reservation in 1902. I have not looked up the vote in the Senate on this fraudulent Kiowa agreement, and I don't know whether Senator Platt was in favor of ratifying it or not; but many Senators *did* vote for ratification, and I have no doubt that every one of them would indignantly resent any suggestion or "insinuation" that the Indians were "despoiled of their rights." In any case, the Indian Office was not "stupid or corrupt;" the Secretary of the Interior was not stupid or corrupt; and the Senate was not stupid or corrupt; but the unfortunate Indians lost their lands, all the same.

The whole question of Indian rights and Indian treaties was thoroughly considered by the United States Supreme Court in the case of Worcester vs. the State of Georgia. (6 Peters, 581.) Its opinion in that case was, in part, as follows:

"The language used in treaties with the Indians should never be construed to their prejudice. If words be made use of which are susceptible of a more extended meaning than their plain import, as connected with the tenor of the treaty, they should be considered as used only in the latter sense. . . . How the words of the treaty were understood by this unlettered people, rather than their critical meaning, should form the rule of construction. . . . We have made treaties with them; and are those treaties to be disregarded on our part because they were entered into with an uncivilized people? Does this lessen the obligation of such treaties? By entering into them have we not admitted the power of this people to bind themselves and to impose obligations on us? . . . Nations differ from each other in condition, and that of the same nation may change by the revolutions of time; but the principles of justice are the same. They rest upon a base which will remain beyond the endurance of time."

In view of Senator Platt's remarks in Committee upon the impending necessity for "disregarding the letter of the treaties that we have made, giving such rights as we have given to the Indians," I venture respectfully to call his attention to the words above quoted; and if such old-fashioned notions of justice and honor have not become antiquated and obsolete, it might be well, perhaps, to inscribe them on the wall of the Indian Office, directly in front of the Commissioner's desk.

Washington, D. C.,
April 9, 1902.

GEORGE KENNAN.

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The Russian Immigrant in Siberia

By Wirt Gerrare

AT home in his native land the Russian peasant is an interesting figure. He is poor, he is very conservative, very simple, religious, odd. In temperament he is supposed to be melancholic, with occasional outbursts of boisterous gayety and wild destructive frenzy. He is a child of nature; the plaything of a cruel destiny; the oppressed victim of an autocratic government—according to the standpoint and predilections of the sympathetic observer.

As a settler in a foreign country the Russian peasant loses interest as quickly as does the gypsy living in an urban district. He is found to have faults, to be inept at his work, obstinate, mulish, and quarrelsome. Other races make more desirable colonists. Some county governors will be glad to know that Ivan and Peter are going eastward instead of west; will be pleased that Siberia is open to them. It may interest many more to learn how the peasants get there, how they fare on the way, and what are their prospects in the great land specially reserved to their use.

First, why does the Russian peasant emigrate? Why has it been necessary for the German railways to prepare special sidings and cars, and paint signs, "Russiche Auswanderer," on their trunk lines west? Why is the influx into some countries so great that the people have had to check the stream?

The Russian peasant emigrates because he is born into slavery from which Russia offers him no means of escape. You do not change a man's state by calling him another name. The liberation of the serfs was merely a juggling of words; the Russian peasant is not and never has been free.

England paid its colonists millions and set their negro slaves free. Russia liberated the serfs by ordering them to pay to the State an amount equal to the capitalization of the dues their landlords extorted, plus the cost of collection. The contention of the peasants was that they were unable to pay the sums the landlords demanded, as being beyond the yield of the land occupied. The annual levies are more than the dues used to be; the tenants got into arrears; the forty-nine yearly payments which were to bring about the "redemption of the land" will not balance the outlay, and to all intents and purposes the payments are imperial taxes and permanent.

The serfs of the Crown, or State peasants, from the year of the liberation, 1861, to 1886 paid a poll tax, and an *obrok* or tax equal to the rent of the lands on which they were settled; since 1886 they pay one annual tax equal to both charges, though it is not now called a tax, but a "land redemption payment."

The land is held by a village group or commune. The levies are made upon the commune, but in case of default each peasant is individually liable for the whole amount.

When the land occupied is capable of being cultivated by fewer people than the community comprises, peasants may be granted leave to work elsewhere. If in a mine or factory, a sum equal to one-third or one-fourth—according to his state if "married" or "single"—of his gross wages may be deducted, and paid to the State on account of the indebtedness of the worker's commune.

Some peasants farm their own land, but the majority have no land, only a common right to cultivate part of the farm assigned to the commune. It is a sort of perpetual, inheritable usufruct, with liabilities and responsibilities. Neither the individual nor the commune can relinquish the land, or forfeit it, or dispose of it, or be rid of it in any way. They have no option but to complete the payments levied year by year, from which the State derives an annual income of about eighty million rubles in respect of three hundred million acres occupied by the peasants.

If the land could not support the peasants forty years ago, it cannot maintain a larger population paying a higher rent now. Therefore the commune is ready to farm out its members to contractors, to mills and mines, or is pleased to arrange for the deportation of whole families, on

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terms. The commune can rid itself of an idle, worthless member; formerly such went to Siberia as exiles; they go now as free settlers. When the peasant wishes to emigrate, the commune may insist upon his relatives accompanying him. The actual head of the family may not leave the aged, infirm, maimed, or useless as a charge on the resources of the commune.

In the so-called congested districts where indifferent farming has lessened the yield, the Government agents may require an exodus of those having the least hold on the commune, if there are not sufficient families volunteering to emigrate. Wherever necessary, or seemingly desirable, migration to Siberia is aided by the State. Though the peasant has no property in the land, the stock and farming implements are his own. He can sell these and raise money to supplement the Government allowance.

Fares to Siberia are very cheap. By fourth class a man may travel from western Russia to the Pacific slope for about twenty dollars; one child goes free, the others at a reduction, live stock at ridiculously low rates, and many effects may be taken without charge.

The accommodation given immigrants is not too good, but it is at least equal to that to which the Russian peasant is accustomed. The peasant's *izba* is, like an Irish cabin, the shelter for family and live stock. It is not dreadful to the Russian to travel in the same wagon as his horses, lying on the store of fodder, and the rough wood shelves on which he spreads his bedding are no harder or more uncomfortable than the family bed on the top of the earthen stove in his own cottage home. On the whole, the emigrant has all he expects during the journey east. Too often he is pampered, spoiled, and pauperized by the course to which he is subjected.

Everywhere there are emigration agents to advise and guide him; at all stations he has free water, hot and cold, and at most may obtain a free ration. There are covered sheds with tables and benches at which he takes his meals; shelter for his bed, lockers for his goods. Doctors attend him free; when desirable, he is moved to an immigration hospital, and everywhere he is protected and guarded. Arrived at his destination, he goes into a comfortable home until he can be assigned a location; and altogether has from one to three months of lazy life, during which he is well fed and carefully tended. At the end of the term Ivan is not anxious to get to work and begin again his life of toil and hardship. He has learned things.

The journey is an education. The immigrant comes directly into contact with numerous officials, and loses his dread of them. He sees artisans, shopkeepers, clerks, professional men, and talks with them. They listen to his simple story and tender him the best advice according to their own experience. In Siberia he comes into contact with exiles and time-expired convicts, men who have transgressed the law and survived. These men who have dared to do things are better off than is Ivan. Their stories give him courage, an insight into the weakness of bureaucratic government. At the end of the journey Ivan is not the fool he was at starting. He thinks it time to tuck in his shirt, get his hair cut soldier-fashion, and wear European clothes.

Siberia is not a land flowing with milk and honey, nor is it the frozen waste many picture it. Along the line of the great railway there is no barren tract; everywhere is good land requiring only clearing and proper cultivation.

Many parts are at present almost uninhabitable, marshy forests and swampy wildernesses without roads or people. Here the insect pests rule. The strong man feels weak at the constant annoyance; his stock get maddened by the persistent irritation; calves cannot be reared. Ivan knows not how to fight these pests, and if located in the fly country may very soon give up and return to Russia, even if he has to tramp back. It cannot be said that the allocation of the land is done with great judgment; often the people are sent to districts where the Government, or the local agents, want a population.

Many of those formerly exiled to Siberia were sectarians; these, and time-expired convicts, have sometimes squatted upon land which they found convenient to their purpose. If near the railway, the Government asks for the title; if the deeds are not produced, the occupiers are told to move away, and their homesteads and cleared ground are given to new settlers. Sometimes, where there is a doubt as to the legality of the settlement, new colonists

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have assigned to them land close to the old clearings, with a view to the earlier comers being edged away. This method is not always successful. The two classes live side by side in harmony, and occasionally it is the older inhabitants who make life unpleasant for the later comers and frighten them away.

Siberia is so large and so sparsely populated that if all the Russians were settled there at once they would be lost to each other. This policy of turning out A that B may occupy his place results from the general policy of the railway invasion of Asia by Russia. The lines run through unsettled country, purposely avoiding towns and older villages, and the Government is anxious that the colonists near the lines shall be people of its own choosing or people they can mold easily.

Apart from the convict and exile colonies and the new settlements by drafts from Little Russia and village communes, there are military colonies. These are Cossack settlements, where the tenure is dependent upon military service. In times past these settlements served a useful turn, as they provided the nucleus of an irregular army near the frontier. The better the Cossack the worse the farmer, and, *vice versa*, when the Cossack becomes successful either as a tiller of the soil or a grazier, he loses the most useful qualities and readiness of the Cossack soldier. Military colonies were tried in European Russia and proved a failure. The same result awaits those of Siberia.

It is when the Cossacks first occupy an advantageous position and a town grows up that the pinch comes. Then a few soldiers, fewer than fifteen per cent. of the population, hold all the land, attempt to govern the town as a Cossack family is ruled, refuse any parochial or urban administration, and things come to a deadlock. The Cossack has to be swamped, or the development of the locality arrested. At present the Government prefers the Cossack.

The Siberia colonized by the exile, the protestant sectarian, and the would-be reformers of old Russia is a cleaner and more wholesome land than Russia itself. The people have greater freedom, passport regulations cannot be enforced with regularity, and settlers have had to protect their own property and shift for themselves. This they manage to do far better than those who have seen only the State-directed peasants would think possible. Their example is followed by the newer colonists, for the Russian is an apt imitator.

As a settler, or rather perhaps as a cultivator, Ivan has much to learn. In western Siberia he is not far in advance of the farmers of southern Russia; in far eastern Siberia the settlers are catered for by American firms and possess the latest improved agricultural machinery, and are learning that civilization which teaches how to avoid common drudgery, utilize mechanical devices, and employ intelligent labor. Though Siberia is peopled from the west, it is influenced by the influx of American goods and methods from the east. Siberia proper has no such town as is Vladivostok, nor more thriving agricultural settlements than those to the east of the Ussuri railway. In short, eastern Siberia, influenced by America, is ahead of the Siberia more directly and closely connected with the Russian capitals.

What the peasant lacks is technical knowledge of farming and steady industry. The Russian plow is little more than a harrow, but the Government is now supplying implements of a better type. Many Russian peasants never attempt to make either butter or cheese. They have an abundance of milk, but the only way they utilize it is to allow it to turn sour, and thus obtain all the solids as curds, which, with bread, is their staple diet. In western Siberia butter is made for export, but it reaches Europe by way of Copenhagen, where it is remade into "best Danish." In eastern Siberia, at the great agricultural center of Nikolsk, butter is selling in the open market at fifty cents for the Russian pound of fourteen ounces. There is excellent feed for cattle; there are large herds of fine milch kine owned both by Cossacks and settlers, and curds everywhere are cheap.

The Russian seldom attempts gardening. Cabbages are grown, and a few potatoes, some outdoor cucumbers, many sunflowers, and a few peas. It is the Chinaman who grows radishes, onions, salads, and garden delicacies. The Russian settler does not plant an orchard; he is content with the wild fruits, and prefers even that these be sought out and

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picked for him by the native Ilinks and Golds. The townspeople import canned and dried fruits and vegetables, most of which could be grown in Siberia.

The Russians regard Siberia as an Eldorado where riches will come without labor. Most of those who go east do not emigrate with the intention of becoming tillers of the soil, mere peasants. They are artisans, mechanics, small traders, clerks, and non-producers who, by sheer weight of numbers, oppress the peasant. Worst of all is the minor Government official who intrigues for a position out east, obtains employment, and is determined to become rich. He has many opportunities, if he be a careful student of by-laws, of making himself a nuisance to every one engaged in any business, and, no matter in what department he may be, he finds ways of advancing his own interests irrespective of the well-being of the State.

Where there is no competition from Chinese labor, and at present even where there is, the peasant settler can provide for his own wants, and may produce a surplus. The fortunate ones, after a few years, are able to buy for themselves or their village the best harvesters and latest improved implements. The less fortunate, the idle, and the too simple just manage to eke out such an existence as they and their forefathers lived in Russia. Of the former class there are not enough to make so great a territory rich, and now Siberia needs more than anything else men who can exploit its resources. It ought to attract the best of farm settlers from other countries instead of rigidly excluding them and not permitting any foreigner to own a foot of earth in the Russian Empire.

Until the peasant thrives, the artisans and traders who depend upon his custom cannot expect to do well. In central Siberia wages are low—it is a local boast that they are one-tenth of the rates paid for similar work in America. In eastern Siberia laborer and handicraftsman both feel the competition of Chinese, Japanese, and Koreans—all the superiors of the Russian in different ways. Siberia needs the independent adventurer, the man of small means, the worker belonging to the intelligent middle class. It is this type of man that Russia cannot supply, for she does not possess him. She has evolved an instructed official who at best is a poor substitute for a determined pioneer intent upon providing for himself and his family and making his way in the world.

All settlers who belong to the intelligent class and are neither officials nor peasants think that with more capital the country could be exploited to great advantage, and that then it and themselves would become rich. Rather than capital it is labor that is needed—labor intelligently directed and allowed complete freedom of action.

Neither in Siberia nor Russia will the intelligent foreigner attempt to make a fortune by his own labor and wit. There is no fixity of tenure or immutability of law or custom. A free port to-day may be closed before goods in transit reach their destination. Goods imported because the customs duty is low may be subject to an increased impost before they can be landed, and cases are known in which the increased tariff has been made retrospective and importers called upon to pay the new duty on goods they have received, cleared, sold, and paid for before anything was known of even a proposition to alter the duty. On July 16, 1901, the Governor-General of eastern Siberia received a telegram ordering him to close the whole of the district within a hundred versts of the seashore to exploitation for gold and mineral oil, the order to take effect from the day of publication in local newspapers. The pioneer who succeeds in obtaining a prospector's license may at any time lose the whole result of his labors in the field by a telegraphic message from the capital closing to private enterprise the district, or even the industry, he has attempted to work.

It would appear that Russia is determined to run every profitable business by the State. The Government has a monopoly of transportation, has pre-empted the spirit industry, and may at any time seize the tobacco trade. The State regulates wages, grants or refuses rights to work for precious and base minerals and to obtain fuel; in fact, leaves to the individual little but the cultivation of the soil and the raising of stock. The cry is, "Siberia is rich and Siberia is for us Rus-

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sians alone," and the State answers, not in words, but in deeds, "Siberia is for the Russians, and shall be rich by administrative order." The pioneer finds gold or strikes oil, then the pioneer is ousted and his field of operations reserved exclusively for exploitation by the State, when and as the State may deem it expedient to act. No one questions the right; many criticise the policy. None are so opposed to it as are the more intelligent settlers, who know that their Siberia is neither better nor worse than other colonies, and must be developed quickly unless it is to be outdistanced by all in the race for temporal welfare, worldly supremacy, and the wealth that follows a rightly ordered civilization.

The True Soldier[1]

By Colonel S. E. Tillman

Professor of Chemistry, Mineralogy, and Geology in the United States Military Academy

IT has been the dream of many and the hope of a few great humanitarians for several generations that, with the growth and development of civilization and of a broader Christianity, the occupation of the soldier would pass away; that the time would come when differences between States and peoples would with far more certainty be settled by discussion and arbitration, by legal processes, without resort to physical force, than are now disputes between individuals. The natural and the moral history of the world, as shown in its development, certainly lend support to this hope.

We see among all animate forms besides mankind, when left to themselves, an incessant warfare, an unceasing struggle to secure and maintain the necessary means of existence. It is equally certain that in the early history of mankind each individual had to contend with others for the means of subsistence, just as the other animals did, and it was the strongest and craftiest that succeeded best. In those primeval days, before there was any co-operative endeavor and before any industrial development had been made, wherever natural food was insufficient quarrel and contention were perpetual; to take and to hold were essential to live, and consequently fighting became the first duty of the individual. The necessity for peaceful, co-operative relations between members of the same family constituted a moral germ that, through evolution, which seems to be God's mode of creation, has developed into the Christian civilization of to-day. Co-operation, fidelity, and fair dealing in the family lead to the same consideration, being extended to all those in any way related by blood; and thus arose the clans.

As development went on and food was produced in greater quantity, so that it could be obtained without fighting, it was found advantageous for those tribes and clans living near each other to maintain co-operative and friendly relations; and thus grew up industrial civilization, and with it the development of moral obligations, which, to a considerable degree, are now recognized by the civilized peoples as extending to all mankind.

The tendency in all past history has undoubtedly been to the establishment and the extension of peaceful and satisfactory relations over wider and wider areas, thus diminishing correspondingly the probability of wars. The relative proportion of human energy now directed to peaceful industries is greater than ever before, and the relative proportion toward military preparation less. It thus seems that strife has grown less as the world has grown older, and that there is a basis for the hope to which I have alluded—that all warfare will be eventually eliminated from among men and that the profession of the soldier will pass away; but the very facts which give reasons for the hope also show us that the benign period longed for is far distant in the future, and that the soldier, the fighting man, is still one of the most important elements of every state and society.

We want our officers to be a high type of men as well as highly trained soldiers.

[1] An address delivered before the Young Men's Christian Association, United States Corps of Cadets, West Point, N. Y.

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The essential elements of perfect manhood in an officer of the army are the same as in every other profession, though in our profession some characteristics need emphasis and cultivation, while others may require moderation or suppression. In no profession, except in perhaps the ministry, are the departures by individuals from the highest and best type so fraught with injury to the whole as in the army.

The world justly recognizes as highest the Christian type of manhood; and what does this require of all? I quote from one of the greatest and ablest divines that this country has ever produced. He says that "it demands the most perfect development, education, and control of all powers of the mind and body" to develop, regulate, and control all the powers, physical and mental, with which we are endowed. The Christian ideal is more ennobling than a simply religious spirit. The Christian man is nobler than the merely religious man. Christianity is broader than creed. Religion employs only a part of our nature, while Christianity uses the whole. Christianity is the perfection of character of which the religious feeling is an element.

It may be well to call attention to the fact that this statement of the demands of Christian manhood is almost identical with some of the more general definitions of education; and this is as it should be, for surely education ought to be among the most effectual means of producing true men. Our homes, our schools, our churches, are all for the development and for the preparation of true men, but a further development and a severer test of what we are come when we go out from home and find ourselves amid the complex and multiplex influences of a living world, with its infinite industries, its varied aspirations, and its interminable strifes. No man can map out in advance of experience the precise course he must follow under all circumstances, but there are certain general principles of guidance to which all can adhere, and these are the same for all classes and all professions of men, and are known to all. These general principles require us to make the right use of all the circumstances and opportunities of the natural world and of the society into which we are thrown. It thus becomes important to decide what these right uses are; and while it is impossible to define precisely in what the right use of opportunities consists under all circumstances, it is possible to refer to a few of the considerations which, as I look back over my past life, seem such as may with advantage be constantly observed by one who is to be a professional soldier.

Now, as to our profession, we ought to take a lofty view of it; and to this we should appreciate and feel that in being selected for officers of the army we have been favored; that an honor has been conferred upon us, the privilege of an honorable career has been given us, and we should strive to deserve the honor. We must never feel that we have fully requited the favor, that we have done enough, that we have worked enough; never consider that we have fulfilled our duty to our country. An honorable pride in our profession is entirely consistent with an honorable gratitude. We should not feel that we are the benefactors, but the beneficiaries, of the country. When thoroughly impressed with this view of our relations to our country, many things come easy which would otherwise be hard. The changes of administration, due to party success, bring no heartburnings, no disposition to abate our efforts in our profession because of party changes in power. Our profession is established by the whole country, and our services are due to the Government which that country puts into power. This view of the relations of our profession to the country readily develops the true and loyal officer of the army. I use the words "true" and "loyal" here in no narrow sense, but as including all those who follow their honest convictions of justice and right. Once or twice in the passing centuries the ablest and best may differ as to the course of duty, but in these rare instances, when no personal or selfish motives are aimed at, history is lenient to errors of judgment.

I have just used the word "true" in its general sense, meaning devoted and unwavering right doing. This general characteristic is based upon the more special one of truthfulness and frankness. In actual military operations in the face of an enemy to our country or to law and

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order, when comes the supremest trial of an army, the necessity for absolute truthfulness to secure success is perfectly evident; but these qualities, truthfulness and frankness, are pre-eminently required in our profession at all times. In referring to such fundamental elements of manhood I wish it distinctly understood that I do not for a moment assume that any of us is in danger of seeking either good or evil through deliberate deception or untruth; but in nearly all the pursuits of life, where competition is more severe than in the army, the ends of this world are often sought by deception, indirection, cunning, or fraud. To a greater or less extent, in our varied duties, these evil tendencies come under our observation, or are directed at us. There is danger of our coming to view them too lightly. There is a great tendency in human nature to fight fire with fire, to meet deception with deception; or it may be that our own desired ends can be more readily attained by concealment, or a slight deception, or a lack of frankness in which there appears little or no harm; it may be for a humane purpose, and may possibly do good as far as others are concerned, but let us remember that it is not so with one's self. The use of any and every shade of falseness is a resort to the lower instead of the higher powers of our nature, and tends very soon to dim the sense of truth and to blind the moral perceptions; it wears away one's character and diminishes his self-respect. Let us be assured that the nobler ends and aims of life, both of the individual and of the community, are better attained by the unbroken use of the higher rather than the lower powers of our nature.

This assertion may seem to be contradicted by the apparent material and worldly success of many admittedly unworthy characters; but when such successes are weighed by those whose lower natures have never triumphed over their higher, they have in them but few elements to be desired. When a man never intentionally deceives either himself or any one else by speech, action, or appearance, he has the broadest foundation for the finest character, and there is scarcely an opportunity for him to depart from the noble and right way.

Our profession is exempt from many of the temptations to deception, to unfairness, to the cunning which exists in the business world, where men struggle and compete for means of livelihood, and we ought more fully and more successfully to avoid those which do come to us. The coat of arms of the military academy has written on its scroll the motto, Duty, Honor, Country; to these the Nation expects us to be true; our profession demands it, and our Alma Mater teaches it. We shall never depart far from the guiding principles of this motto if absolute truthfulness in all things is an unfailing habit. Again let me repeat that I do not refer to the deliberate statement of untruth, deliberately conceived for unworthy ends; such reference would be out of place now; but I have reference to all small forms of falseness and pretense, either of speech, action, or appearance; what I wish to affirm is that falseness of all kinds, whether of speech, action, or appearance, whether it is harmful to others or not, is harmful to ourselves, and that no single element of manhood has such potent effect for good upon the entire character as transparent truthfulness. It gives a kind of character that most excellent intellectual endowments alone can in no respect rival.

Associated with a manly frankness and openness let there always be consideration for others. There is no human quality that brings so much comfort to others as consideration. It can be exercised almost habitually. It requires us to be unselfish, and consequently it is not always met with. But it is especially to be cultivated in our profession, where we are often in authority over others. The fullest service from others can always be better attained by consideration than by the lack of it. Harshness to a subordinate or lack of consideration never incites to willingness in any work, and the best results are never accomplished except by willing and interested effort. Consideration is a moral benefit to him who exercises it and to him who experiences it.

As I have already said, the fundamental elements of character are the same for all professions, but our profession has certain tendencies against which it is necessary to guard ourselves, as well as requirements which it is necessary especially to cultivate.

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We, as a class, are selected and prepared for a special purpose; an "esprit de corps" is desirable and valuable, but we must not let the "esprit" result in a narrowness of professional character. We are educated for our fellow-men, and we should recognize their claims upon us at all times. We should not feel that we are apart from them, nor attempt to cultivate a class character at the expense of a broader manhood. Classes generally are narrow and over-conceited, and a professional class is liable to the same misfortune. Arrogance and overweening pride, two common class characteristics, are detrimental to the best interests of our profession as well as to our personal welfare and the reputation of the Academy. We are a part of the Government, we belong to an honorable profession, we may well be proud that it is so, but we should allow no feeling of arrogance or superiority to possess us. We cannot avoid being in a class, but we should at all times guard against the narrowness of a class, though it be a professional class. Let our duties be honestly and manfully performed, our pleasures be rational and simply enjoyed, and all our relations be without ostentation or display. Such course, besides being innately right, will strengthen the respect in which our profession is held among the people; and such respect is essential in our country to the very existence of an army.

Perfect manhood demands the complete and harmonious development of all our natural powers. Desire for success and distinction is natural and laudable, but it should be with an honorable ambition; success may come at too high a price; if it be earned through excellence it ennobles the winner, but if earned through the sacrifice of our better nature it is debasing. We should love praise, but not become vain. Vanity is a weakness very common; we should be firm but not obstinate, kind and considerate but not weak. But now, assuming that all our faculties and affections are duly developed and controlled, I wish to refer to an experience that will come to many of you, and it is one of the most depressing that a conscientious, successful man has to meet; it is this: You will work faithfully, long, and well; you will accomplish much, but many times there will appear to be no appreciation of what you have done; others with less labor, less merit, and far less accomplishment will be praised, perhaps rewarded. I say that this is a hard experience for the deserving and justly ambitious, when it first comes; but let it not discourage you, cease not your efforts, weary not in good doing. The law of life is labor, the joy of life is accomplishment. Very soon this joy will be yours; accomplishment will be your pride, the recognition of it will be a secondary consideration. With almost equal certainty, too, you may feel that recognition and appreciation will eventually come; indeed, these are often withheld at one place and bestowed at another, not unjustly, but unknowingly, not through lack of appreciation, but through lack of knowledge. The recognition by one's self that accomplishment is the end and appreciation an incident to our labors requires a certain philosophical state of mind, but the sooner that one arrives at that state the more satisfactory will be his work and the more peaceful his mind. This is the better way to overcome discouragement, but one may also have great encouragement in the belief that recognition and appreciation of work are but an incident which attends it. This is true not only as regards one's work, but the principle extends through all the relations of life; and it may be appropriate here to remind you that every good work, every generous deed, every kind word, every noble thought, every heroic resolve, extends its influence outward in ever-widening circles like waves on the surface of still water. By a change of a single word, Tennyson's beautiful lines express the idea that I wish to impress:

Howe'er you babble, good deeds cannot die.
They with the Sun and Moon renew their light,
Forever blessing those that look on them.

Closely connected with this subject of success and disappointment I would make another suggestion.

In every walk of life, to succeed at all any one must keep some definite object in view; he cannot extend his efforts in every direction and expect to accomplish much; it takes at least two points to determine a straight line; there must be two sights on your rifle if you are going to hit anything. So it is with one's life: the present must have some bearing on the future; the work of to-morrow must be in

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line with that of to-day, otherwise we start in many directions but get nowhere. I say that this is so in all the walks of life, but we in the army again have a great advantage in having a straight line marked out for us. We are always on the direct line with the target, on the direct line to duty and success, when we do to the very best of our ability the work that comes each day. Let us always do our official work first, let us do it well and willingly and completely, and we may feel sure that we are traveling toward success. No better or surer rule can be followed by a young officer in the service, and though the present may seem monotonous and unpromising, he will progress and be always ready to meet the latest call upon him. I do not by any means intend to imply that an officer should have no other interest than his official routine work, but that should always come first and should receive his first thoughts, and all the time essential to its perfect doing. After that he may often have ample time to study his profession in its various ramifications, and his selections then should be more especially along his own particular branch of service. It now looks as if our profession in the future were going to demand a far greater versatility in officers than in the past. The last four years have brought us into contact at many points with people of whom we knew little or nothing. It becomes our new duty to learn all that we possibly can about these people, their motives, their modes of life and habits of thought, their writings and literature, their religion, forms of worship, and languages. All of you will probably have experiences in this direction, and the field for self-cultivation is thus greatly enlarged. Every officer can find abundant material, outside of military routine, which will lie in his profession, and which will better fit him to fulfill the duties that he owes to his country.

As officers of the army and as graduates of the Academy there is another consideration which should, and I hope will, be a great influence in guiding your lives along noble lines. It is a remarkable fact to me that in all addresses, in all the advice and appeals made to graduating classes each June, which I have heard for many years, no speaker has once referred to this consideration which I now wish to bring to your mind. This Academy is just now nearing its hundredth birthday—very youthful compared to other institutions of learning in our country, and a fledgling to many of those abroad, but its name has gone over all the world; its diploma is everywhere taken to guarantee fitness and faithfulness to duty, honor, and country, until otherwise shown. Each and every one of us should feel it a noble duty and a sacred obligation to extend and strengthen this reputation of the Academy. The obligations that we all owe to this institution should cause us to cherish its reputation as we would that of our foster parents. I knew of a young officer once, four years out of the Academy, who had encamped his command in a very unfavorable position, and during the night his sentry reported Indians "all around them;" this officer said to his tentmate, or rather to his companion, for they had no tents, "I guess they have got us; and what will West Point think of me for camping in a place like this?" In what he considered the very presence of death, his thoughts turned, not alone to his own safety, but to the reputation of the Academy. He had discussed just such a possibility before going into camp there, but decided to take his chances; he had violated a principle of his academic teaching; this, of course, he should not have done, but he displayed the spirit which should inspire all graduates when he thought of the reputation of West Point as something almost as dear as life. In the same way should all graduates feel it a sacred duty to uphold and extend the high reputation of this Academy. This feeling *is* with many graduates, and should be with all, a noble inspiration to right doing. In any unworthy acts we injure, not alone ourselves, but a great institution; in such departure we lessen the pride of every graduate in his Alma Mater and diminish the respect of all our people for her sons. Moreover, it is not alone the institution that suffers in reputation, nor the pride of the graduates that is wounded by unworthy acts of West Pointers; in addition to these, a profound personal sorrow and humiliation is brought to all the officers of the institution, those who are more immediately and directly concerned with its management and methods. Then we should let the reputation of the Academy,

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its traditions, its history, and its teachings, be an ever-present inspiration, among many others, to keep us true to honorable and praiseworthy lives.

Now, gentlemen, in the remarks that I have made and in the considerations which I have submitted, I have not gone beyond the demands and the rewards of the present, of this life; but, in conclusion, I will add that in living rightly for this world we are in the surest way preparing for the world to come; and while I have not dwelt upon our duties in view of the great and unknown hereafter, it is well to remember that there can be no essential difference between right living for the present and right living for the future; and as I said in the beginning, the highest and most exalted examples that we have to follow are those which approach most nearly to the Christian type of perfect manhood.

Religious Life in America

VIII.—Kansas

By Ernest Hamlin Abbott

THE wide main street of the little city was lined with farm horses and wagons, coated up to flank and hub with mud. It was Saturday, and the sidewalks were crowded with farmers. The men and boys were such as may be seen any day waiting for the mail on many a village corner of Maine. They showed the same signs of clean, honest labor in the sun and on the soil; they had the same set mouths that can very well say "I will" or "I won't," but can convey that idea just as well without speaking; the same lines about the eyes that betoken equal shrewdness in swapping either stories or horses; the same bearing that suits equally a hoe and a rifle, and that for practical purposes has borne comparison with the military swagger of the Hessian and the Spaniard. One can generally recognize the veritable Yankee, whether he is raising potatoes in Aroostook County, Maine, or making butter in a valley of the Catskills, or driving a reaper in a Western wheat-field. I saw scores of him that dismal Saturday afternoon in this Kansas town.

I had just come into Kansas from Missouri. There was nothing to remind me that I was still in the same country except the mud; but even in this respect there was a difference—in Kansas the mud was deeper. In the presence of this one ubiquitous evidence of unimproved Nature it was possible to understand why Kansans feel justified in thinking so well of themselves. In their State it is only Nature that is vile. Even in the neighborhood of the railroads everything that bears the human mark—house or sidewalk, cultivated field or shop—speaks of cleanliness, order, and industry. Except for the street lights of natural gas (which it is cheaper to leave burning all day than to extinguish and relight) and the scarcity of trees, any one of the villages I passed through would be inconspicuous in New England. The nearness of Missouri has by its contrast contributed to a certain self-complacence characteristic of Kansas. It is the quality of piety in Kansas to thank God that you are not as other men are, beer-drinkers, shiftless, habitually lynchers, or even as these Missourians; you work six days in the week, and pay taxes rather than let saloons pay licenses.

Down the street, among these transplanted Yankees, I made my way to the office of a lawyer of the city. Like other Kansans, I found him thinking of religious life in terms of concrete moral problems. He had not a word to say about doctrines. I have actually forgotten to what denomination he belonged. His strongest religious feelings found expression in his support of prohibition. He argued for it, not mainly on the ground of expediency, but on the ground of conscience. For this reason his opinions were not in the least affected by the fact, which he frankly admitted, that in some cities of the State the law was openly violated. Prohibition was essentially right, a part of the moral law, and had the sanction of all who supported religion. He disbelieved in the principle of local option

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because it put the burden of recurrent agitation upon the "temperance people;" in his opinion it was unfair to put this burden upon the people who were right, depriving them of just so much time from "legitimate business." Under prohibition, even unenforced, the burden of positive agitation was laid upon the liquor-dealers, who were manifestly wrong, and who therefore ought to bear the burden.

This illustrates the contrast between Kansas and the contiguous Southwest. The difference is not that between the dogmatic and the undogmatic. In the Southwest religious life is marked, as I have described in a previous article, by doctrinal dogmatism. In Kansas religious life is marked by dogmatism also; but it is not doctrinal, but moral. There is another difference. In the Southwest religious dogmatism is a choppy sea; for doctrines of one sect conflict with the doctrines of another. In Kansas religious dogmatism is a strong current, for church people of all names are practically agreed as to what moral courses are unquestionably Christian. It is true that Kansas is not by any means wholly free from the dogmatism of creed. It is also true that one of the most relentlessly dogmatic assertions as to moral conduct which I have ever heard was made in Arkansas. But in the main the "Higher Criticism" is the representative heresy of the Southwest, while that of Kansas is Beer.

When I inquired what the churches were doing to supply a substitute for the saloon, I could find no positive information. As in doctrine so in morals, it is much easier to combat a heresy than to construct a faith. The lawyer of whom I have spoken had others to agree with him that in constructive moral effort the churches were weak. Kansas, however, is an essentially rural State, and therefore does not feel the need of public centers of social life. Most boys in Kansas, I was told, can grow to manhood without knowing what a saloon is. The general impression which I received from many people and various experiences as to the moral and religious life in the rural communities (which dominate the State) may be expressed in the words of a business man, a fellow-townsman of the lawyer:

"Some of the young people are leaving the country—even the best of them—but those that remain on the farms are doing well. Until two or three years ago there was a decline in prosperity; but now the young men have taken hold, and are paying off debts, and in an amazingly short time are making great profits. The churches are also growing; interest in religion is increasing. Often churches are crowded—a hundred where you might expect forty. I think that the hard financial times were responsible for a great deal that was thought to be dishonest. Now, however, moral life, in the widest sense, is improving. Whether all this moral and religious improvement is simply the result of prosperity or not it is hard to say, but I believe it is real."

It was a Presbyterian minister who first told me that I should find among the Methodists the most typical country churches, and introduced me to a Methodist minister, who very kindly arranged a short tour with a local preacher. The dismal drizzle of the afternoon turned into rain, and when nine o'clock came with no sign of the local preacher I was about to conclude that weather did not permit. Just then, in the darkness, the local preacher drove to the door. He was a student from a Methodist college, who spent his Sundays and vacations in ministering to the scattered population of neighboring districts.

"I am afraid it will be impossible for me to take you along," he said. And, sure enough, the mud on the wheels of his buggy banished all thought of making his pony draw us both. Finally, after agreeing to provide a pair of horses for the trip, and to speak to his people in his place on the morrow (for his reluctance to preach in the presence of a stranger proved to be as much of an obstacle to the plan as the mud was), I prevailed upon him to take me with him. When I expressed my hesitation at intruding myself on the hospitality of his people, he laughed me out of my fears. Any one of the homes in his district, he told me, was always ready to receive him at any time, and anybody he might happen to have with him. That was the way he lived on Sundays and during vacations. He had no parsonage or regular boarding-place. He had his traveling-bag, his horse, and his buggy. As he drove around the region, any house near which he happened to be

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at meal-time or night he would make his home for the time being. This time, he said, we should stay at the County Infirmary (what in New England is called the Poor Farm), the superintendent of which was a parishioner of his. So off we drove our hired horses through the dark, with no sign of road on the flat country to guide us; except as we felt the jar of turning out of the deep ruts, there was nothing to indicate that we were not driving over a pathless prairie.

At last the gleam of light from the Infirmary reached us through the darkness. At the door we were warmly bidden welcome. The superintendent was a tall, well-knit man, clean shaven; his face would have satisfied Rembrandt. He had been a veritable pioneer. Starting from the East in his boyhood, he went westward by degrees, always keeping just ahead of the railroad until it overtook him in Kansas; there he settled for life. It was the incidental in his narrative, which he told with a certain quiet dignity that was very convincing, that expressed, more forcibly than any explicit statement could express, his stalwart faith. And as he told little tales and anecdotes about the inmates of the poorhouse and about the unfortunates who applied there from time to time for food and shelter, his religious feeling showed the sort of tenderness and human sympathy that is possible only in the most virile natures. His view of the present religious conditions in his State was most hopeful; his confidence in the character of the younger generation was buoyant. In this respect he was representative of almost all whom I met in Kansas. The New England country Yankee is apt to be a religious hypochondriac; he spiritually "enjoys poor health;" he is reminiscent of the good old times, and finds a doleful pleasure in predicting general religious catastrophe. The Kansas Yankee—such is the force of environment—is his direct opposite. When, for instance, my host the Superintendent told of the days of the anti-slavery struggle, his eyes brightened and he drew himself together as if ready for a renewal of it; but when he spoke of the young people of his acquaintance and their efforts and achievements, he showed in his quiet way even greater assurance and enthusiasm.

Sunday broke clear and sunny. We had three miles or so to drive to "Wesley Chapel." Never have I seen such mud. The ruts were no deeper simply because the hubs refused to let the wheels sink lower. When we were yet a mile from the chapel there was a snap, and the horses stopped with a jerk. The whiffle-tree had broken. In a few minutes my companion, the local preacher, had the fracture bound with a strap from my camera-case. When we resumed our journey, I inquired whether, with the road in such condition, it was worth while to go on. Would there be anybody there? I was assured there would be a very fair sized congregation. But there was no village or settlement near by? No; the people lived in isolated farm-houses. When the chapel came into view, I could see horses and wagons standing near it; and when we approached it, I discovered that they lined the road on either side for several rods. Among them were several saddled horses. The congregation within the little chapel was by no means a small one. There was a surprisingly large proportion of young people. There was also a conspicuously large proportion of men. In decorum and in intelligent attention the congregation was remarkably superior to the ordinary country congregation of New England. Upon inquiry after service I learned that, with the exception of the members of one household who had walked from their home half a mile distant, all in this congregation had driven or ridden—many of them for three miles or more—over those wretched roads. I never heard of a present-day New England community which could match that. Yet I was convinced by many kinds of testimony that this was by no means a remarkable Kansas community.

We were entertained, together with two other guests—one of them the son of a "Professor of Typewriting"—in the neighboring tiny and rather primitive farm-house. The rotary cream separator in the dining-room betokened the progressive farmer. Sunday was evidently no bugbear to the three small boys of the family. The Sunday atmosphere of this home that day was surcharged with a very wholesome, happy spirit. Perhaps the result can best be described by saying that it was a combination of Puritanism and the prairie.

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The trait of expectancy, if it may be so called, which is characteristic of the religious feeling I noticed in the distinctively rural portions of the State, was equally marked in its colleges. Kansas is dotted with colleges, mainly, of course, denominational. In them the churches exert an influence very much concentrated, and at scarcely one remove. Under these circumstances it is not to be expected that education would result as yet in skepticism, and until the skeptical spirit appears there is nothing in Kansas to attack the spirit of religious hopefulness. The State University is an exception in that it has a reputation for irreligion. So far as I could ascertain, this reputation has been fostered mainly by the denominational colleges, most of which find the State University a formidable competitor, and is undeserved. Justification, however, for that reputation was many times offered to me on the ground that in the University at Lawrence there was no compulsory chapel, and that the churches were not moved by self-interest, as in the case of denominational colleges, to make the religious training of the students their business. My visit to the University of Kansas, brief though it was, enabled me to see that these two facts were quite as favorable as detrimental to religion. The optional system of chapel attendance, so both officers and students testified, had operated to create sincerity and spontaneity in religious life. I admit that I possibly gave credence to this testimony the more readily because it accorded with my previous conviction; but that, of course, does not alter in the least the fact of the testimony. As to the influence of the churches upon the life of the students, it was evident that the relation between the University and the churches, as described to me, was closer there than I had found to exist in any college town I had then visited on this trip. The fact, as reported to me, that during the summer, when the students had left for the vacation, a number of the churches were seriously weakened, was creditable alike to the churches and the University.

Illustrative of the spontaneity of the students' religious life was the character of the University Young Men's Christian Association. A benefactor of the University had given the Association two small brick houses. With these in its possession the Association wisely saw its opportunity to supply a need that the lack of dormitories occasioned; so it decided to make of its "plant," not the ordinary Association rooms, but club-houses similar to those maintained by college fraternities. In order, however, to avoid the formation of a religious-social clique, the managers, with evident tact, chose as residents representative students of the University. As the rooms were in every way desirable, the beneficial effect of this broad-minded policy was immediately felt. As a consequence, the Young Men's Christian Association became a leading factor in the development of the entire college life; and religion, far from being accepted as a separate segment in the life of the University, has become identified with wholesomeness in athletics and other recreation and with soundness of scholarship. The Young Women's Christian Association has likewise achieved leadership in the life of the women of the University. The officers of this Association whom I met united with their ingenuous religious earnestness rare personal charm, while the representatives of the Young Men's Christian Association were thoroughly vigorous fellows, who bore none of the familiar pietistic scars on their Christian faith.

The man who, of all whom I met in Kansas, seemed to have the best-formulated understanding of the State was a professor in a Congregational college. A native of the East, a graduate of Yale, he looked at facts in their perspective. After my talk with him I was more than ever impressed with the truth that the present religious and moral character of Kansas was only the persistence of the temper that was wrought into the people during the days of Eli Thayer's Emigrant Company, the Wakarusa War, and the Lecompton Constitution. The settlers of the State had for their purpose primarily to make, not a fertile soil fruitful, but an unsettled soil free. They were not content with talking about anti-slavery; they were first of all intent on doing something to resist slavery's encroachments. To-day the same spirit exists. Even the most talkative Kansas idealist—and the talkative one in my experience was an exception—can always be found to have his idealism firmly fastened to a peg driven

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deep in the earth. The Beecher Bible and Rifle Company still in the spirit hovers over Kansas like the horses and chariots of fire round about Elisha.

An opportunity I valued highly was afforded me in a conversation with a man who through his position had intimate acquaintance with the intellectual, moral, and religious life of the State. He was full of racy and brisk expressions.

"You cannot understand Kansas without seeing a railroad map of the State. The Santa Fé system is spread out like fingers; it has the State under its hand. That is Kansas to-day. But when I was eight years old, Topeka was nothing but straggling, scrawny topography. The Santa Fé may not be a moral force, but it explains the State. Scarcely more than a generation ago the only inhabitants here were wolves, prairie-dogs, and grasshoppers. Why, every tree that you see anywhere here is an artificial product." I thought of the shady, lawn-bordered streets of Lawrence. "Every brick and pavement that goes down, every board that you see, has come from outside the State. We haven't centuries behind us. We are a thing of yesterday, and not very early in the morning either. We haven't had time to do anything but build our 'plant.' Men haven't had time to formulate their ideas; even in towns they think more about plows than anything else. And we are still in the process. Almost any day you will see a little house on wheels being moved out to the edge of the city. It has been sold to a negro; the man who built it is busy putting up a better one in its place. But when the time for settling intellectual problems comes, they will be settled wholesomely, not tackled in the mulish fashion as in Missouri. There's too much beer in Missouri; they work there too much in the breeching. That's another handicap. We're behind Missouri, a big, hulking barrier between here and the East, and everything comes through or around. On the other side Kansas has turned mother for the free lands of Oklahoma. The western part of Kansas, besides, is like another State—mostly uninhabited. Crops there are uncertain. Curious weeds grow there that drop round seed-balls that are rolled along by the wind. You see a line of these rolling weeds moving steadily over the ground, like a line of cavalry, until they come bump against a wire fence. They look like kobolds and trolls of the under world; they start you into uncontrollable laughter like that of Homer's gods. It is the eastern part of the State that is the real Kansas." Mr. Sheldon, who gained wide repute a few years ago as setting forth the question, "What would Jesus do?" as the supreme interest of the Christian, he cited as typical of the State. "As soon as Mr. Sheldon gets the tugs on he wants to get them hitched to a cart filled with 'niggers' from Tennesseetown. He wants to switch men off from speculative questions to the practical—from 'are there few to be saved?' to 'strive to enter in at the strait gate.' It's a mean man that would suspect his motives."

This I found corroborated in the brief interview I had with Mr. Sheldon. Personally he was extremely modest, but in his moral convictions absolutely confident as to just what Jesus would drink, just how Jesus would conduct a newspaper or manage a church. Indeed, he has the courage of his convictions, and has been willing to undertake to show to others by his own actions just what particular things the Christian life involves. In Kansas this is saved from being pharisaism by the fact that Kansas people think in the concrete and accept this method as the normal way of expressing truth.

There is nothing abstract about Kansas. Even ideality there becomes concrete. There are signs of an approaching time when Christianity there will be identified with motive and spirit rather than with precept. In the meantime those ministers and laymen who are magnifying specific reforms as the substance of Christianity are serving a highly useful purpose, for they are using concrete terms, which everybody who hears them understands, and making them religious.

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College Settlements and College Women

By Vida D. Scudder

THE universities and colleges where the elect youth of a great country gather are not, at their best, centers of learning withdrawn from the common national life. They spring from that life, and in return they send forth to it contributions ever renewed. When they are strongest, these contributions are often the organic expressions of a collective ideal. Colleges are the natural home of "movements." They preserve traditions, but they inaugurate them, too. Again and again, from some academic source a new impulse has started and spread through the whole community, quickening life as it went. The New Learning so zealously promoted in the sixteenth century by Colet and Erasmus, the spiritual revival which sprang from Oxford in the early years of our century, the strong enthusiasm for foreign missions which pervaded our New England colleges two generations ago, are all instances of influences powerful in their day, which originated less among the leaders of the present than among the leaders of the future.

It is interesting in this light to look at those youngest and most modest expressions of an academic ideal, our American colleges for women. Probably we are only just ready to consider how these colleges are related as social wholes to the community at large; for they are only just emerging from their tentative stage. It is generally granted now that a college education is an advantage to many girls, that the colleges turn out women admirably trained to become teachers, doctors, mothers. Do they do more than this? Beside their power to prepare for life, have they any life of their own? Can they impart to society any organic initiative? Are there any indications of a movement of large inspiration and disinterested social aim within them?

One must hesitate to answer the question, and only a very modest answer can truthfully be forthcoming. Women's colleges average hardly twenty years of life, and it took them at least ten years to establish themselves in public esteem. Yet hardly was such establishment achieved when a definite impulse toward one special form of self-expression appeared among college women. Within the last decade we may discern in our women's colleges and among their alumnæ a movement, slight indeed in its accomplishment, but not slight in its ideal. This is the College Settlement Movement. It did not originate in America, for from the English universities, so rich in similar expressions of collective life, the impulse toward social service of this type had already started, and Toynbee Hall was a fact, though a new one. Yet any one who knew the beginnings of our movement from within can testify that it was really independent in large measure; proceeding from a troubled sense of social responsibility, and a desire, strong in our colleges for girls, for greater freedom to share privileges all the more valued because recently gained.

It was by alumnæ of Smith College that the wish was first formulated for a house in some poor quarter where college women might live and work; and it was at a meeting of the association of collegiate alumnæ held at Northampton, in the autumn of 1877, that a little group first pledged themselves to move, silently if need be, but unflinchingly, toward the realization of such a plan. Thus distinctively collegiate in origin, the nascent movement continued to derive its impetus from the same source. It was not, however, till 1889 that the new idea made its way to expression, and that the first college settlement in America was opened, in the month of October, in Rivington Street, New York. Hull House, Chicago, opened in the same month, was a wholly independent expression of the same impulse in the West, proceeding there, not from academic centers, but from individuals, winning the support of the community at large. The college settlements movement confined itself, then and later, to the East. Within the year a formal association for the foundation and control of settlements was established in the leading women's colleges, Wellesley, Smith, Vassar, and Bryn

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Mawr; within three years settlements under the control of this association were flourishing in Philadelphia and Boston, as well as in New York, and the association had chapters in twelve colleges, including the most important open to women in the East.

The College Settlements Association was the pioneer in a widespread movement. Its last bibliography reports eighty settlements in America; eighty centers where those conscious of privileges seek to share them with the great unprivileged industrial throngs who produce those material utilities by which the privileged live. This profoundly democratic and American instinct for reciprocity may take many forms, and the privileges shared may be either religious, practical, or purely social. But college settlements, with their own distinctive character and their own distinctive gifts to share, bear a peculiar relation both to the colleges and to the community. The general value of settlements no longer needs demonstration; it is interesting to point out their special value, when they become an expression and an extension of college life.

No one who knows the situation from within can fail to realize how useful the settlement interest is to the college. Colleges, perhaps girls' colleges in particular, tend to become self-centered, absorbed in their own little world of ambitions and relations. The settlement chapter, through the speakers whom it brings, through the ideas it awakens, through the points of contact it affords between the students and the actual settlement work, helps to keep the larger life of the Nation and its needs ever before the eyes of those who are preparing to play their part in that life. It kindles that sense of social responsibility which it is one of our most imperative duties to arouse in those who have received much from our country, if we are to spiritualize this mighty democracy of ours. It helps make the girls better Americans. The intelligent ones realize that this settlement movement is their own; that they may not only take part in it, as they do in temperance and missionary activities, but that these houses, founded by the colleges, actually depend on the colleges for existence. Were there any tendency on the part of the higher education to draw women away into an arid pursuit of scholarship, or to isolate them in a fancied superiority of culture, the settlement movement would prove the best possible corrective. The inspiration of the movement is doubtless largely the same as that which has quickened the study of political economy in all academic centers of late; this study certainly helps to keep the settlement chapters free from any overstress on the sentimental in their convictions, while the settlements serve as a splendid complement to the purely theoretical work of sociological departments. The consciousness of our National life as a whole; the impulse to react on it with forces of salvation; the desire for practical usefulness, widely and intellectually conceived—all these things are developed in colleges through their relation to settlements more directly than in any other way.

The administration of the movement is in the hands of an electoral Board, made up mostly of representatives from the different colleges, though with some other very useful members; and the semi-annual meetings of this Board are full of significance. The meetings are held at one of the three houses which the association controls. Without are the usual sounds and sights of a tenement-house district—the screaming of children, the cries of hawkers, the constant stream of human beings, good-humored or fretful, but always with that indescribable look of underfed minds and bodies which characterizes an industrial population. Within sits a group of women who are receiving or have received the very best that our country can offer, earnestly planning how to share their trained power of life and enjoyment with this district during the coming year. Here the undergraduate elector meets her comrades from the other colleges; meets also the older representatives of the bodies of alumnæ, and those non-collegiate electors whose cordial assistance to this college movement is one of our pleasantest features; compares notes, methods, plans; sees something, probably, before she goes back, of the actual conditions in the neighborhood; is uplifted into the exhilarating sense of belonging to a fellowship which is working for a great cause; and returns to carry, so far as she may, the inspiration and knowledge she has gained back to her fellow-students.

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Such a meeting in such a place is provocative of thought. But these meetings are only one of the points of contact between the settlements and the colleges. Students often spend their vacations at one of the houses; when a settlement is within reach, as at Wellesley, Radcliffe, and Bryn Mawr, parties of girls come in for an occasional evening, and furnish entertainments to the most appreciative of audiences; groups are sometimes taken by some friendly labor leader or resident to gain brief glimpses of sweat-shops or tenement-houses; flowers are sent in and distributed by the students; and friends from the settlement neighborhood, wee children, mothers, boys, as the case may be, are received in the fresh beauty of the college surroundings. Without any systematic work, which it is quite wrong for undergraduates to attempt, students can yet gain, if they choose, an idea more or less vivid of the conditions under which an industrial population lives. Such an idea is an inestimably valuable possession; it is a part of the education which every American woman should receive.

A college is far more than the visible body of students. It consists also of the larger, invisible organism formed by its alumnæ. The relations of settlements to college-trained women who are ready for life are of primary importance. We can only hint at them here. For many a woman the settlement has proved an invaluable supplement to the college, a graduate school in the high art of living, where everything she had learned in student days of theory and fellowship came directly into play. Residence in the settlements is never confined to college women, and many of those who have entered the life most fully have received no academic training; nevertheless, no one can live in a settlement a week without recognizing a certain tone, a *camaraderie*, an adaptability to the peculiar conditions of community life, which at once suggests the college. It is surely the wide interest fostered by college studies in the broader aspects of social problems which redeems much settlement life from a wearing absorption in practical detail; on the other hand, people who have been trained chiefly in theories find refreshment in an atmosphere in which theory is, whenever possible, translated at once into experiment. These houses, with their intelligent, earnest, happy, and courageous households, are assuredly a beautiful outcome of the college tradition. The mere knowledge that they exist is salutary to graduates and undergraduates alike. Centers placed among the classes preoccupied with material production, drawing their life-blood from classes trained to intellectual pursuits, they may to a peculiar degree promote that untrammeled fellowship which is our great National aim; for they furnish a means that is proving month by month its rare effectiveness, by which the industrial population may be drawn into unity with the rest of the Nation.

It would be most misleading to speak of the college settlements movement as if only college people were concerned in it. Their work is largely one of initiative; and as settlements grow, it becomes increasingly evident that the movement must become a very small one or be dropped altogether unless the community rallies to its support. The truth is that women's colleges cannot subscribe money to support many settlements. In this there is no disgrace and no failure. We can look for a great many things to these colleges, but money, in large sums, is not one of these things. They can furnish life, enthusiasm, guidance; but money they have not. The daughters of our leisure class—if we have one—rarely go to college. Giving means sacrifice to nearly all our students. That the sacrifice is made is evident from our subscription list, and the $2,000 a year which the colleges give the settlements;[1] but a sum like this, though generous from the college point of view, is obviously inadequate to develop the work. Since colleges themselves have to be supported partly from without, we need not wonder that the same thing holds true of their settlement-offspring. Realizing this, the settlements association invites all people interested, men and women, to join its ranks. Many have accepted the invitation; some also give help in the best and wisest way, by establishing scholarships which make the life possible for some of the many college women who long to enter it but are withheld by lack of funds. The great mo-

[1] This amount does not include alumnæ subscriptions.

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nastic communities of the middle ages did not refuse strong people with a true vocation because they were unable to pay their way. We, less fortunate, are driven to this necessity again and again; and our yearly loss of power through our inability to offer support is very great. The desire for a life of social service grows constantly stronger among young graduates, but it is only the woman exceptionally placed who is able to gratify this desire. People do not ask salaries; they ask only to be supported while they give their lives to the work. A $300 scholarship makes a whole settlement year possible. If the public would establish such scholarships as it so generously establishes scholarships in colleges, it would achieve a double end. It would help those members of our civilization who need help most, by promoting an agency which wins more and more year by year the faith of our best citizens; and it would also indirectly but most effectively assist the cause of the higher education of women, by affording a new vent for their energies, and placing their trained power at a point where it can come into most effective play.

Readings from Recent Poetry—II.

MR. MARKHAM'S "Man with the Hoe" was a very effective poetic rendering of a half-truth; it had a certain pictorial vigor which arrested attention, it touched a subject of engrossing and dramatic interest, and there was, consequently, a great deal said about it in the newspapers. This was not a happy introduction of poetical work, and many people who care for poetry hastily concluded that Mr. Markham belonged to the class of journalistic verse-makers—clever makers of rhymes on topics of passing interest.

Mr. Markham ought not to be held responsible for the flaming reproductions of his lines in the yellow newspapers; he deserves serious attention, for he has solid qualities and has given pledge of future performance. He has something to say—which, in itself, is no small matter where so much current verse says nothing; and, at his best, he has a very effective way of saying it. There is a note of passion in his work and a touch of passion in his expression which suggest a power still to be fully developed.

The poem which gives its title to his latest volume, "Lincoln and Other Poems," bearing the imprint of Messrs. McClure, Phillips & Co., is characterized by a breadth of treatment which puts it with the best poems on its great theme; its dignity and force are disclosed in the closing stanza:

So came the Captain with the mighty heart:
And when the step of Earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up, and spiked again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a kingly cedar green with boughs
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

Mr. Markham's feeling for the workers of the world is genuine, and rises at times to the point of passion, but the expression which it takes is sometimes a little forced and melodramatic; it is not quite convincing. His lyrical gift is seen in his shorter poems, of which "The Builders" may be taken as an example:

I dwell near a murmur of leaves,
And my labor is sweeter than rest;
For over my head in the shade of the eaves
A throstle is building his nest.

And he teaches me gospels of joy,
As he gurgles and shouts in his toil:
It is brimming with rapture, his wild employ,
Bearing a straw for spoil.

So I know 'twas a joyous God
Who stretched out the splendor of things,
And gave to my bird the cool green sod,
A sky, and a venture of wings.

But why are my brothers so still?
They are building a lordly hall—
They are building a palace there on the hill,
But there's never a song in it all!

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Selma Lagerlöf

By Olga Flinch

TO the general American public Scandinavian literature, at least contemporary Scandinavian literature, means Henrik Ibsen, perhaps two or three short stories by Björnstjerne Björnson, and a couple of literary essays by Dr. Georg Brandes. The impression is that northern Europe is distinctly given over to realism, and by that term is understood the school that deals, if not exclusively with morbid physical conditions and their full history, past, present, and future, at least with all mental, moral, and social insaneness. Realism has become such a catchword that, as it is popularly used, it means anything but realism in the sense of the representation of realities. When, therefore, Scandinavian literature is classed under realism, it simply means that it debates social and moral problems in the fearless way of the writer who calls a spade a spade.

It had been often hinted that "idealism," whatever that might be, was in the air, and there had been here and there in the Scandinavian countries sporadic and rather weak outbreaks of the lyric and idyllic. Upon the whole, however, Scandinavian literature remained that photographic and analytic representation of intimate life which classed it as realism, popularly understood. Then, suddenly, about Christmas-time 1891, "Gösta Berling's Saga," by Selma Lagerlöf, appeared in Stockholm. Nobody knew just what to make of this Gösta Berling. Young, beautiful, and passionate, he came rushing in his sleigh, behind his wild black horse, wrapped in furs, glowing with triumph and youth, with the northern wind whistling about him, and all the spirits of poetry and dreams in his wake—a full-blown knight of romance and imagination. But, whatever he was, there was no mistake about the welcome he received from the public in all three Scandinavian countries.

Some years later one of Selma Lagerlöf's countrywomen wrote: "The most impressive feature of this poetic fiction does not consist in the strange adventures, nor in the old customs, nor in the characteristic portrayal of nature. The wonderful in this story is the soul of the one who created it, a soul that has seen for itself and has made us see the deep connection between man and events, and that understands the eternal, mystic sympathy between nature and man. She seems to understand the most widely differing emotions of the human soul: wild anger, sorrow and mirth, innocence and guilt, the lawlessness of frivolity and the despair of sin. She knows love and loneliness, the fullness of life and the mysterious greatness of death, and she has the gift of calling all these by their right names. . . . She has shown us in 'Gösta Berling' how nobly she could speak of the ignoble. She was not afraid of her words, she never hid anything, but she stood herself so pure and good in the midst of the wild life she described."

This is the most remarkable quality in Selma Lagerlöf. At a time when we are rather accustomed to noble themes treated ignobly, when the man behind the book is the cool, almost sneering analyzer, or at any rate the relentless surgeon cutting into the social wound that he may effect its healing, there comes a woman, who is merely simple, serious, sane, and good, and who wraps all the children of her brain in so great and forgiving a love that she can tell us of them in their mistakes and sins, hopelessness and misery, their undeserved and well-deserved suffering, and we must still love them because she understands and loves them. In her writing she never swerves from this peculiarly sane and calm seriousness, and personally she gives a very distinct impression of it. It saves her, in spite of her heroic style, from being at all extravagant, and when she is handling the powerful feelings that shake and blind a human soul until right and wrong blend and truth and sanity are drawn into the whirlpool of emotion, she suddenly stops and with a strong arm carries her characters, readers and all, into free and clear air, where life becomes simple and single once more.

Take one of the first scenes from "Gösta

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Berling." Gösta, who is a man of strong emotions, quick to evil and to good, to joy and to despair, has committed one wrong after another, and the last so low and mean that he sees no help for himself. A man so fallen can save his immortal soul from worse sins only by setting it free. He must take his life and do away with this body that tempts and drags him down. And he prepares to die of cold in a snowdrift, where he is found by the Majoress of Ekeby, one of the most remarkable characters in the book. Gösta feels her power and trembles before it, but die he will. She offers him a home and a life full of ease and joy: no, he must die that he may save his soul. "Then she beat the table with her fist and gave him a piece of her mind:"

So he wants to die, does he? Well, I should not wonder at that, if he were alive. But look at that thin body, at those weak limbs, at those dull eyes—does he think, perhaps, there is anything there left to kill! Does he think one must lie under a nailed-down coffin-lid in order to be good and dead? Doesn't he think I can sit here and see how dead he is already, Gösta Berling, yes, dead! . . . He has drowned himself in gin, Gösta Berling, and he is as dead as can be. What is left now to move about is a mere skeleton, and does he grudge that a bit of life, if life it can be called? . . . I suppose he expects a good deal of honor from being laid out on wood-shavings and being called a handsome corpse?

But even so she does not *conquer* him. Then she tells him of her own life, of how she is hardly more than dead herself, all things considered. The day was when she was young and full of trust and hope and innocence, but that was all slain, and the young girl who was, died not to come back again; and never was the Gösta Berling he had drowned in gin as radiantly pure as was this girl.

Would he live now? No, he must die; he was not a suicide, he was a man who had doomed himself to death, and who had to set his soul free that it might go to God.

Hm! so he thinks it will go to God? . . . When he reached the door, he had to turn. And then he met the eyes of the Majoress, who sat quite still and stared at him. He had never seen such a change in a face, and he stopped and stared at her. She who had just been angry and threatening sat still as if glorified, and her eyes were radiant with forgiving, pitying love. There was something in him, in his own wild heart, that melted before this look; he leaned his forehead against the doorpost, lifted his arms above his head, and cried as if his heart should break.

The Majoress threw her clay pipe into the fire and came up to him. Her movements were suddenly as soft as a mother's.

"Well, well, my boy!"

And she drew him down on the bench by the door so that he cried with his head in her lap.

"Does he insist on dying now?"

And little by little she wins him back.

"Oh, you fly boldly enough, you wild bird, but God knows well the net that will catch you."

We have through the early chapters followed Gösta Berling through all his follies, until we have learned to love him in spite of them; and have been led up to his resolve to take his own life until we have, in spite of our better judgment, sympathized with a certain nobility in this impulse, and just as we are wrought up to the heroic we are shaken up by a little plain speaking and good, wholesome human sympathy; our hero is put on his feet again and quite simply made to go on. But it takes Gösta many a day of folly and repentance to learn the lesson; up to the very last he is ever ready to fight a mighty battle, but very slow to walk quietly in his allotted path, and when he is once again on the point of reaching out for the heroic and is prepared to make a great and final sacrifice, the woman he loves bars the way for him.

Oh, how well I know this! Hero phrases, hero actions! Always ready to stick your hand into the fire, Gösta, always ready to throw yourself away! How great I once thought this! And how I now love calm and deliberation! . . . But now I tell you . . . that you shall quite simply go and do your duty. You shall not dream of heroism, you shall not dazzle and surprise, you shall look to it that your name is not too often on the lips of the people.

That Selma Lagerlöf has the courage of this simplicity is all the more remarkable, or perhaps one should say all the more natural, since she has coupled with it a style that is essentially heroic. "Gösta Berling" is a heroic epic in prose. It is as if she came toward you in the free open, chanting as she comes, with the wind blowing back her hair from a face with clear eyes and a frank smile; or as if you sat with her in the dim firelight and she plucked the strings of her

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harp, telling you to the low tones one wonderful fairy tale after another.

Listen to this way of opening a chapter:

Oh, hush, hush!

It is buzzing over my head. It must be a bumblebee.

Oh no, do be still! What a perfume! As sure as I live it is heartsease, and sweet lavender, and lilacs, and jonquils! A perfect blessing on this gray fall evening in the very heart of the city! When merely I think of that blessed little spot of earth, there is a buzzing and a perfume around me, and before I know it I stand in the midst of a little rose-garden, full of flowers and fenced in with a privet hedge. In the corners are lilac arbors with small benches, and around the flower-beds, planted in hearts and stars, are small paths covered with white gravel. On the three sides of the rose-garden spreads the forest. Mountain ash and wild cherry, almost cultivated and with beautiful blossoms, stand nearest and mix their perfume with that of the lilacs. Behind come the birches and then the fir-forest begins, the real forest, still and dark and bristling and bearded, and on the fourth side stands a little gray house.

The rose-garden of which I am thinking was owned sixty years ago by old Mrs. Morœus, who made her living embroidering and cooking for the peasants when they made festive.

Dear friends! Of all the good things I wish you, I will place first of all an embroidery-frame and a rose-garden. A great big, old-fashioned embroidery-frame of the kind around which five to six persons can work at once and make a point of seeing who can sew the quickest and make the most beautiful stitches on the wrong side, while they are eating roasted apples and talking and playing "The Ship comes home laden with" and "No, sir," "Yes, sir," and laughing so that the squirrels fall down from their branches with fright.

And again in another place, where she speaks of peasants who have gone out in large numbers to find a young mad girl who has lost her way:

It is great to see men unite to reach a great aim. Let them go forth to greet their benefactors, to praise their God, to seek a world, to defend their country; let them go forth! But not hunger, nor reverence, nor war has driven out these men. Their trouble is in vain, their labor is without reward, they go merely to find one bereft of reason. And all this striving, all these steps, all this anxiety, all these prayers, will be rewarded only by the finding of a poor lost one whose reason is with God.

How can one help loving this people! Must not the one who has stood by the roadside and watched them pass feel the tears in his eyes when he recalls them—men with sharp features and hard hands, women with early lined foreheads, and the tired little children, whom God would surely lead to the right place.

And this crowd of sorrowing seekers fills the highroad. They look seriously toward the wood, they walk with darkened faces, for they know they are seeking rather the dead than the living.

This, to be sure, is not *realism* as the term is popularly used, but is it not realism in the sense of presenting the realities of life?

There may be those who will class Selma Lagerlöf's work as *romantic*, since it has become customary to call everything romantic of which the action borders a little on the adventurous. But if we define the term romanticism as applying to the romantic school of literature, such as the brothers Schlegel and Goethe understood it in Germany, and Mickiewicz in Poland, it will readily be seen that Selma Lagerlöf has an entirely different artistic outlook.

The step from the romantic school to the modern realistic school had been somewhat in this fashion. If the romantic school had been apt to extol and dwell upon the higher, so to speak, subjective human passions as the springs to human action, the realistic school, in reaction, insisted upon throwing light upon all minor and more objective passions and motives. It was a cry of light and understanding at any cost, brutal frankness rather than the insincerity of the mind that refused to recognize but one side to the medal. The age had stepped out of the enthusiasms and dreams of the romantic period into a disillusioned self-consciousness that knew evil. The next step was naturally to debate the problem of what was evil and what was good, and we got the problem novel in which all the vices of our virtues were shown up, that we might the more clearly be persuaded of the virtues of our vices. The established and the legal were attacked that we might realize the occasional beauty of the non-recognized and the illegal, until good and evil were so skillfully mixed that it was beginning to be somewhat of a task to separate them at all.

To prophesy "idealism" after this "realism" was merely an acknowledgment that anything which would give us a little faith and hope would be a relief. But most of the wild and generally feminine attempts at the ideal and idyllic lacked strength and persuasion. The way out was evidently not in ignoring

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evil. We did not want a willful changing of the conditions actually surrounding us, but rather a change in the mind and eye of the one who saw and represented these conditions. We had learned to demand frankness and sincerity, and besides these we needed a whole-souled acceptance of fact, coupled with the simplicity and singleness of vision which was becoming rarer and rarer.

All these qualities Selma Lagerlöf has as the natural adjuncts of that childlike seriousness which sees, understands, and loves, but at no moment judges, not even in the most indirect way.

It may be that her work is the "idealism" for which we are looking, if by that term will be understood the power to see, and make others see, the best and the most lovable in the characters, events, and even in the places treated.

She has inherited from the classic and romantic schools a certain largeness of conception and boldness of outline; she has learned from the so-called realistic school a truthful representation of details, and she adds to this an entirely new artistic quality. It does not in the least matter what catchword we choose to apply to this quality, but it may be we need not look so much farther to find the "idealism" which has been promised. For surely it is one of the attributes of idealism to be able to accept life frankly and simply, as it is, and so to represent it that the reader is forced to understand and to love and in no way to judge.

To make detailed mention of Selma Lagerlöf's other books is hardly necessary; whatever her subject, she remains true to her view of life; and to the one who reads between the mere written words it will always be the woman herself, and her message to the world, that will be of paramount importance and make every line from her pen eagerly welcomed.

"Gösta Berling's Saga," "The Miracles of Antichrist," "Invisible Links," and "From a Swedish Homestead" are to be had in English translation.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

American Gardens. Edited by Guy Lowell. Illustrated. The Bates & Guild Co., Boston. 10×12½ in. $7.50, net.

It would be hard to overpraise the beauty of the large and finely printed photographs of private gardens or of specially attractive features of gardens which make up the greater part of this sumptuous quarto. Mr. Lowell's introduction is an informative treatise on the history of the art of gardening, and contains many suggestions to owners of country places who wish to make the most of natural advantages. Mr. Lowell finds the special elements of beauty in our best and most characteristic gardens to be simplicity of line, harmony of color and form, and richness in the details of planting.

American Masters of Painting: Being Brief Appreciations of Some American Painters. By Charles H. Caffin. Doubleday, Page & Co., New York. 5×7½ in. 195 pages. $1.25.

A series of short and extremely well written essays on contemporary American painters. Among the artists whose methods and contributions to the development of American painting are commented upon in this volume are Whistler, Sargent, Winslow Homer, Inness, La Farge, and Homer Martin. The writer has made not only a critical but a reverent study of his material, and gives his readers a book of insight as well as a book of information. In a very unpretending way and in brief compass he succeeds in infusing into his treatment of contemporary artists something of the rare quality of comprehension which Mr. La Farge has imparted to the remarkable series of articles which he is publishing in "McClure's Magazine." A passage from the chapter on George Inness will serve as an illustration of the quality of insight which Mr. Caffin has put into his little volume:

> Not only had he the faculty of seizing the character of a scene and of portraying it in terms of eloquent suggestiveness, but he gave it the impress of his own fine way of seeing it. We remember the effect produced by viewing a large number of his pictures together, as at the Clarke and Evans sales. What a remarkable distinction pervaded the group! Not only was the manner that of a master, but of one whose accomplished technique was at the service of a high order of mind, evidencing, if one may say so, the gentleman's way of approaching the mistress of his heart. His sentiment in no instance that I can recall sinks into sentimentality. It grew out of a devotion to nature which was deep enough to merge the personal feeling in an intense and active sensibility to the impression of the scene itself. So that, without any posture of mind or even, perhaps, any set purpose, he is poetical. Had his medium been words, he would have been nearer to Wordsworth than to Tennyson; satisfied to interpret nature rather than to use her for the setting of some thought of his own. In this way he was much nearer to Rousseau and Daubigny than to Corot.

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Æneid of Virgil (The). Books I.–VI. Translated by Harlan Hoge Ballard. Houghton, Mifflin & Co., Boston. 5×7¾ in. 280 pages. $1.50.

The portion of the Æneid commonly read in secondary schools is here translated into the hexameter verse in which the poet wrote. Such a translation must, of course, be more free than close and accurate; *e.g.*, the astronomer tracing on sand with a stick the movements of the stars does not exactly "draw to the scale the mazes of heaven" (vi., 850). Cases of mistranslation might be cited. The *pronus magister* (i., 115) is not "the low-stooping pilot," but the pilot thrown downward. On the whole, however, Mr. Ballard may be commended for a fair reproduction of the poet's thought in flowing metrical translation. He has not succeeded, perhaps no one could, in escaping a monotony of dactyles, from which the Latin, by its frequent substitution of spondees, is free. The passage relating the toppling over of the palace turret on the Greeks (ii., 463–465) exhibits this with a felicity in the original which is lacking in the translation. But the classic hexameter is an exotic to the English tongue.

Church of St. Bunco (The). By Gordon Clark. The Abbey Press, New York. 5¼×8 in. 251 pages. $1.

Consolation of Philosophy (The). Translated by W. V. Cooper. (The Temple Classics.) The Macmillan Co., New York. 4×6 in. 173 pages. 50c.

A very convenient edition of one of the standard books of ethical impulse and suggestion.

Correspondent's Manual (The): A Praxis for Stenographers, Typewriter Operators, and Clerks. By William E. Hickox. Lee & Shepard, Boston. 4×6½ in. 128 pages.

This tiny volume will be found of value in a peculiar field; for although addressed especially to stenographers, typewriters, and clerks, it will be found useful to many others. It covers the rules of punctuation, capitalization, spelling, indexing, etc., together with the English meaning of many foreign words and phrases in current use.

Der Talisman. By Ludwig Fulda. Edited by C. William Prettyman, Ph.D. D. C. Heath & Co., Boston. 4×6½ in. 125 pages. 35c.

Drewitt's Dream. By W. L. Alden. D. Appleton & Co., New York. 4½×7¼ in. 321 pages. $1.

A queer jumble of fantastic humor, political irony, and sensationalism. Mr. Alden's long residence in England seems to have led him to construct an American millionaire after the regular English recipe—like Gilead Breck in Besant and Rice's "Golden Butterfly," for instance. Only in English novels and in English plays do Americans talk and act like this ignorant, good-hearted millionaire boss, who defends vote-buying with placid sincerity. We are only afraid that Mr. Alden's English readers will not always know when he is joking and when he is in earnest in his pictures of American political life.

Elements of Political Economy (The). By J. Laurence Laughlin, Ph.D. (Revised Edition.) The American Book Co., New York. 5×7½ in. 433 pages. $1.25.

This revision not only brings up to date the statistics used in the first edition, but also contains substantially new chapters upon value, embodying the recent advances in economic theory. The style of these new chapters is to some extent that of the economists whose ideas are presented, but the rest of the volume is as lucid as any one could ask. In the discussion of the currency Professor Laughlin seems to us more just in his treatment of bimetallism than he was fifteen years ago. He continues to urge strongly the need of a tabular standard of values to insure that long-term contracts shall not defraud either borrower or lender through the change in the purchasing power of money.

Early Christianity and Paganism. By H. Donald M. Spence, D.D. Illustrated. E. P. Dutton & Co., New York. 6¼×9½ in. 560 pages. $4, net.

The history of the three hundred years' war between the spirit of Imperial Rome and the spirit of Christianity, which is presented in this handsome volume, is a work both of learning and piety. It is for the people rather than for scholars; for those whose interest is in the obvious features of history, in matters of observation rather than of research. Of the social causes that promoted the growth of the Church little is noted, and little of her internal administration. The emphasis is laid on her martyr-conflict. Her great bishops, teachers, and saints are amply commemorated. So are the leaders of the pagan cause, its noble philosophers as well as terrible persecutors. The work is finely illustrated, and abounds in details of touching interest.

Grand Duchess and Her Court (A). By Frances Gerard. Illustrated. E. P. Dutton & Co., New York. In 2 vols. 5½×8½ in. Per set, $7.50, net.

Anna Amalia, Duchess of Saxe-Weimar-Eisenach, was the mother of that Duke Karl August who was the patron of Goethe, Schiller, Wieland, Klopstock, and other great German authors. She loved life and stir and was continually organizing festivities, literary gatherings, and parties for charades and music. Herself an interesting personality, she knew how to draw out the traits and talents of others. The history of the Grand Ducal court while she swayed its social scepter is replete with interest to all who would know the inner history of German literature in Goethe's day. With such material one may imagine that this book might well have been made better (chiefly by exclusion of unimportant detail), but it is still readable and acceptable. Particularly entertaining is the story told by a visitor to Weimar, who took Goethe for a frivolous young sportsman and was amazed when the young man, offering to continue the reading which was going on, improvised instead a series of poems of his own which he poured forth in a "stream of romance," imputing the poems to various authors and fairly scintillating with humor, sentiment, and marvelous parody.

Hours of the Passion and Other Poems (The). By Harriet Eleanor Hamilton-King. E. P. Dutton & Co., New York. 5×7¾ in. 131 pages. $1.50, net.

In a literary point of view the author's verse has poetic merit. Viewed as a collection of religious and devotional lyrics, it ranks with the verse of Keble, Faber, and the German

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mystics. Its distinctive trait is feminine, uttering an Anglo-Catholic version of the impassioned expressions of love to Christ that are met with in the hymns of some Protestant women.

Help to the Spiritual Interpretation of the Penitential Psalms. By A. B. Baily-Browne. Longmans, Green & Co., New York. 4½×7½ in. 48 pages. 40c., net.

Hermaphro-Deity: The Mystery of Divine Genesis. By Eliza Barton Lyman. The Saginaw Printing and Publishing Co., Saginaw, Mich. 5¼×7½ in. 275 pages. $1.

Jubilee of Work for Young Men in North America (The): 1851–1901. A Report of the Jubilee Convention of North American Young Men's Christian Associations, etc. The International Committee of Young Men's Christian Associations, New York. 6¼×9½ in. 500 pages.

A splendid work is splendidly commemorated in this handsome and ample volume. Part I. contains the proceedings of the semi-centennial Convention last June. Part II. is devoted to the commemorations held by the pioneer Associations in Montreal and Boston. Part III. gives a World Survey by countries of the Association movement. The volume is copiously illustrated, and constitutes a valuable addition to the records of the progress of Christianity.

Law of Growth (The) and Other Sermons. By Rt. Rev. Phillips Brooks, D.D. (Ninth Series.) E. P. Dutton & Co., New York. 5×7¾ in. 381 pages. $1.20, net.

A new volume of sermons by the late Bishop Phillips Brooks does not need to be described in the columns of The Outlook, whose readers have long been familiar with his characteristic spiritual quality, the compound of rare insight, rich experience, and broad human sympathies. Bishop Brooks was a man of religious genius in the true sense of the word; a man who saw all things from the religious standpoint, saturated life with religion, interpreted all its relations from the spiritual point of view, and discovered God in everything. No preacher in our time has spoken more directly to the experience of men than Bishop Brooks. A profound spiritual psychologist, he seemed to know by divination the secrets of the human heart and to address himself to human needs, sorrows, weaknesses, strivings, and aspirations with a unique power of comprehension and of stimulus. No man of our time has done more to give men hope, faith, courage, patience; and these sermons will be welcomed by that great multitude who have never ceased to miss the inspiration of his teaching.

Land of Nome (The). By Lanier McKee. The Grafton Press, New York. 5×7¼ in. 272 pages.

Mr. McKee is a young lawyer from Washington, D. C., who went to the Nome gold-fields in Alaska, about two years ago, to practice his profession. His book is a straightforward, unsensational account of his journey thither and experiences while there, and it will have for prospective settlers much more value than the highly colored tales that returning travelers have frequently given to the public. The one point in which the book is exceptional is that it gives the main facts in one of the most brazen attempts at public robbery, under color of law, that have ever disgraced the American bench—viz., the case of Judge Noyes and his associates. After a long and audacious contest on the part of the criminals, this case finally resulted in the conviction and imprisonment of the latter for defying the orders of the Circuit Court of Appeals in California, and the dismissal from public office of the officials concerned. It is somewhat singular that, in the Philippines, officers who have endeavored to do their duty, under extremely disadvantageous circumstances, and whose good faith in carrying out the policy of the Government cannot be questioned (whether the policy, as such, be approved or not), have been subjected to the most violent denunciation, while the judicially ascertained misconduct of other officers, much nearer home, has hardly attracted attention except in legal circles. The true history of affairs in Alaska for the past thirty years would be sorry reading for any patriotic American, and Mr. McKee's account of the culminating outrage on the rights of miners and settlers should rouse from its indifference that public opinion which in a democracy is the only real basis of good government.

Legenden. By Gottfried Keller. Edited by Margarete Müller and Carla Wenckebach. Henry Holt & Co., New York. 4½×6½ in. 145 pages.

Lessons in Old Testament History. By A. S. Aglen, M.A., D.D. Longmans, Green & Co., New York. 4¾×7½ in. 456 pages. $1.50.

As a manual for use in teaching young people this work seems more likely to invite the suffrages of those who dread and those who follow the higher criticism than any other of its class. On one hand, it is absolutely free from negations; on the other, it teaches nothing that will have to be unlearned. On one hand, the author everywhere recognizes the inspiration of the Bible; on the other hand, this is so taught as not to be confounded with inerrancy, but rather to suppress the idea of it. For a bridge from the traditional to the modern view of the Old Testament without disturbance of religious faith it seems admirably adapted.

Level of Social Motion (The): An Inquiry into the Future Conditions of Human Society. By Michael A. Lane. The Macmillan Co., New York. 5×7½ in. 577 pages. $2.

Life of Charles Robinson (The). By Frank Blackmar, Ph.D. Illustrated. Crane & Co., Topeka, Kan. 5½×8 in. 438 pages.

A biography of unusual value. It does not pretend to be a history of Kansas, but is an admirable one despite that fact. The author recognizes that no one man saved Kansas, and while the work which wrought her salvation centered in Robinson, this biography never leaves out of view the fact that Kansas was saved to freedom by the patriotism and humanity of the common manhood of the Commonwealth. The work of other leaders, especially Lane and Brown, is estimated with such singular impartiality, and the character of the rank and file of the Free State forces is so singularly typified by the character of Robinson, that this life of the first Governor of Kansas is an extraordinarily satisfactory history of the State. We reserve the volume for more adequate notice in the near future.

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Life of Jesus Christ (The). By Rev. Walter Elliott. Illustrated. The Catholic Book Exchange, New York. 5½×7½ in. 791 pages.

Father Elliott has done good service to his Church in this carefully written work, which glows throughout with religious fervor. It is copiously furnished with illustrations, both full-page and marginal. A valuable feature, too rare in such works, is the insertion of the Gospel text into the corresponding sections of the narrative. The only trace of polemic that we observe is the author's characterizing as "anti-Christian" those writers who do not accept the doctrine of Mary's perpetual virginity. The Protestant reader will raise his eyebrows at the writer's discussion of this topic in its particulars.

Little Masterpieces. Edited by Bliss Perry. 6 Vols.: **Oliver Goldsmith; Jonathan Swift; Emerson; Samuel Johnson; Bacon; Milton.** Doubleday, Page & Co., New York. 4×6 in. Per set, $3.

Six volumes containing well-chosen selections from Goldsmith, Swift, Emerson, Johnson, Bacon, and Milton, edited by Mr. Bliss Perry. Each volume has an introduction, either interpretative or biographical, and a group of representative essays, letters, or selections from characteristic works. The volumes are admirably printed, tastefully bound, and the six little books form a classical library of far greater value and presenting far richer material for growth and stimulus than many collections of considerable size.

Manual of Childbed Nursing, with Notes on Infant Feeding. By Charles Jewett, A.M., M.D., Sc.D. (Fifth Edition, Revised and Enlarged.) E. B. Treat & Co., New York. 5×7½ in. 84 pages. 80c.

Man Without a Country (The). By Edward Everett Hale. (Birthday Edition.) The Outlook Co., New York. 5½×8½ in. 97 pages. $1, net.

Our readers will remember that at the outbreak of the war with Spain The Outlook reprinted in its columns Dr. Hale's famous patriotic story, as having then a special lesson for the time. Now the Outlook Company again reproduces the famous tale, this time in book form (with the consent of Little, Brown & Co., publishers of Dr. Hale's collected works), in honor of the author's eightieth birthday. A new and characteristic portrait of Dr. Hale is included. In the two prefaces the story of the way "The Man Without a Country" came to be written is told, and its meaning and purpose emphasized. The book is printed under the personal supervision of Mr. De Vinne, of the De Vinne Press, and pains have been taken to make it worthy as a memorial of the author and the work.

Marred in the Making. By Lydia Kingsmill Commander. Peter Eckler, 35 John St., New York. 5½×8¼ in. 22 pages. 25c.

Memoirs of François René Vicomte de Chateaubriand. Being a Translation by Alexander Teixeira de Mattos. G. P. Putnam's Sons, New York. 6×9 in. In 6 vols. Vols. I and II.

Two volumes have just appeared of the definitive English translation of Chateaubriand's "Memoirs d'Outre-Tombe." The translation has been done by Mr. Alexander Teixeira de Mattos, who follows the original very closely but rarely slavishly. The two volumes attract attention not only by their beautiful print, light paper, and peculiarly interesting illustrations, but also because this is to be the first complete translation which has seen the light during the half-century since the memoirs were first published. In them the whole course of Chateaubriand's wonderfully picturesque life stands revealed, his outer and his inner life, each worth noting. He was rich in his acquaintanceships and friendships with such contemporaries as Louis XVI. and Louis XVIII., Napoleon, Mirabeau, Malesherbes, Fontanes, Alexander I. of Russia, Pius VII., Gregory XVI., Nelson, Fox, Burke, Pitt, Sheridan, Washington, Bolivar. Chateaubriand's life thus fell in the last years of the Old Régime, the Republican era, the Bonapartist annals, and the so-called "reign of Legitimacy." Until the opening of the nineteenth century, Chateaubriand was a soldier and traveler; under the Consulate and Empire his life was given to literature; from the Restoration onward it was devoted to politics. In Europe, Asia, and Africa, Chateaubriand was a great traveler. He camped in Arab tents or in Iroquois shelters with equal satisfaction; he endured poverty and exile; he sat at the table of kings; yet through all this whirl of kaleidoscopic realities his poetic and dreamy life went on, the life that gave us René and Atala, above all the life which we see reflected so faithfully both in its physical surroundings and in its spiritual appreciations in these Memoirs. As a traveler, Chateaubriand actually aimed at the discovery of a Polar world; of course he fell far short of anything like success; his attempts are well worth reading. As a thinker and man of letters, he strove to reconstruct religion from what seemed to him to be its ruins, and hence we have his inspiring "Génie du Christianisme." As a statesman he strove to realize to the people the true system of representative monarchy. It is a curious coincidence that when he was in political power he was one of three poets who, within the same decade, filled the post of Minister of Foreign Affairs: himself in France, Canning in England, and Martinez de la Rosa in Spain. Chateaubriand's life may not have realized the high religious and political ideals which he set before him any more than he himself reached his sought-for Polar world; but his career was a distinct energizer in a peculiarly interesting and critical period of history. He taught men to take broader, deeper, and purer views of life, hence his Memoirs are well worth printing and translating.

Minutes of the National Council of the Congregational Churches at the Eleventh Session. Held in Portland, Me., October 12-17, 1901. With the Reports and Papers. Congregational House, Boston. 425 pages.

Monica and Other Stories. By Paul Bourget. Translated by William Marchant. Charles Scribner's Sons, New York. 5×7¾ in. 289 pages. $1.50.

The first of these stories is almost Balzac-like in the minuteness and accuracy of its effects, and is a thoroughly artistic, simple, and clean-minded piece of literary work. The other stories are inferior in interest. The translation deserves commendation.

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Mystery of the Sea (The). By Bram Stoker. Doubleday, Page & Co., New York. 5×8 in. 498 pages. $1.50.

The period of this romance is about the opening of the Spanish-American war; the hero and the heroine are, respectively, an Englishman and an American girl of the present day, who meet in Scotland, on an island of the Hebrides, on whose coast the girl has hired an ancient castle. At once these very modern young people find themselves surrounded by not only the *aura* but the paraphernalia of the Middle Ages. The hero develops the faculty of "second sight," hitherto unknown to him, is claimed of spiritual kin by an ancient Highland seeress, and sees visions before which those of Banquo pale; a whole procession of the ghosts of the ill-fated Armada pass before him, and he discovers treasures buried in a sea cave by one of the Spanish dons who made war on Elizabeth. Making allowance for its kind, the story is ably handled; but, despite its weird power, it is not likely to make many converts to its belated mysticism. The story is prefaced by a rune in the Gaelic translated into English, and by a chapter of the Baconian cipher.

Our Literary Deluge and Some of Its Deeper Waters. By Francis Whiting Halsey. Doubleday, Page & Co., New York. 5×7½ in. 255 pages. $1.25, net.

Reserved for later notice.

Parables of Life. By Hamilton Wright Mabie. The Outlook Co., New York. 6×9¼ in. 103 pages. $1, net.

This volume contains a group of editorial articles from Mr. Mabie's pen which have appeared quite recently in The Outlook under such titles as "The Inflexible Guide," "The Waiting Figure," "The Touch of Nature," "Out of Pain," and "The Awakening." The general title of the book in a measure explains its character, which may be further defined as presenting brief interpretations in the form of imaginative incidents and situations of the greater truths and deeper experiences of life. "Parables of Life" has been printed with care by the De Vinne Press on fine paper, in clear type, with large margins.

Physics for High School Students. By Henry S. Carhart, LL.D., and Horatio N. Chute, M.S. Allyn & Bacon, Boston. 5×7½ in. 433 pages. $1.25.

Poetical Works of Bayard Taylor (The). (Household Edition.) Illustrated. Houghton, Mifflin & Co., Boston. 5×8 in. 361 pages. $1.50.

Contains a preface by Mrs. Taylor, who prepared the collected poems of Mr. Taylor for the Household Edition published in 1879. The poems are printed from new plates, and present all Mr. Taylor's work in verse, except those poems which are dramatic in form. Mrs. Taylor has revised the poems thoroughly; and the preface is a brief but very interesting and intelligent study of Mr. Taylor's literary development, the unfolding of his art, and the intimate relation between his art and his life.

Poems of Francis Guignard Gibbes. The Neale Publishing Co., Washington, D. C. 5×7 in. 72 pages.

These are meaningful poems of insight. They are characterized by much lofty thought and by much acute suggestiveness.

Scarlet and Hyssop. By E. F. Benson. D. Appleton & Co., New York. 5×7½ in. 374 pages. $1.50.

The author of "Dodo" gives us here another study of the decadent aspects of certain circles of London aristocratic and wealthy society. The book has not the dash and cleverness which inclined one to condone some of the disagreeable features of "Dodo." On the other hand, it has a very plainly put moral; the only man and the only woman in the book who have strong and true characters are duly rewarded. Nevertheless and despite this fact, the presentation of vice, artificiality, and insincerity in modern society has a depressing rather than a tonic effect, and the whole leaves a bad taste in the mouth.

Schools at Home and Abroad. By R. E. Hughes. E. P. Dutton & Co., New York. 5×7½ in. 344 pages. $1.50, net.

Mr. Hughes writes primarily for British readers, to promote educational interests by a comparative view of their treatment in America, France, and Germany, in contrast with British conditions. This comparative view is equally instructive for American readers, though the lessons to be gained from it are not the same as for Mr. Hughes's countrymen. The writer has a keen perception of our defects, and of our merits also, declaring that the American kindergarten is unrivaled, and that some of the best (he might also have said some of the worst) schools in the world are here. The American teacher will find in this book a large assortment of home news as well as foreign, and no lack of expert opinion. Mr. Hughes's ideal is high, and every progressive teacher will derive encouragement from his book. His chapter on "The Characteristics of Childhood" is delicious.

Soldiers of Fortune. By Richard Harding Davis. Illustrated. (New Edition.) Charles Scribner's Sons, New York. 5¼×8 in. 364 pages. $1.50.

A new edition of Mr. Davis's novel which has as its special feature a series of illustrations from photographs of the characters and scenes in the story as dramatized by Mr. Augustus Thomas.

Strollers (The). By Frederick S. Isham. Illustrated. The Bowen-Merrill Co., Indianapolis. 5×7½ in. 499 pages.

A rather artificial and wordy tale of a theatrical company of two or three generations ago, and the adventures of its members in the outskirts of American civilization.

Thesaurus of English Words and Phrases. By Peter Mark Roget, M.D., F.R.S. (New Edition, Enlarged and Improved.) Thomas Y. Crowell & Co., New York. 5¼×8 in. 271 pages.

A new and enlarged edition of one of the reference-books recognized as indispensable.

Thrall of Leif the Lucky (The). By Ottilie A. Liljencrantz. Illustrations in Color. A. C. McClurg & Co., Chicago. 5½×8½ in. 354 pages. $1.50.

Reserved for later notice.

Tuscan Sculpture of the Fifteenth Century. By Estelle M. Hurll. Illustrated. (The Riverside Art Series.) Houghton, Mifflin & Co., New York. 5×8 in. 93 pages. 75c. net.

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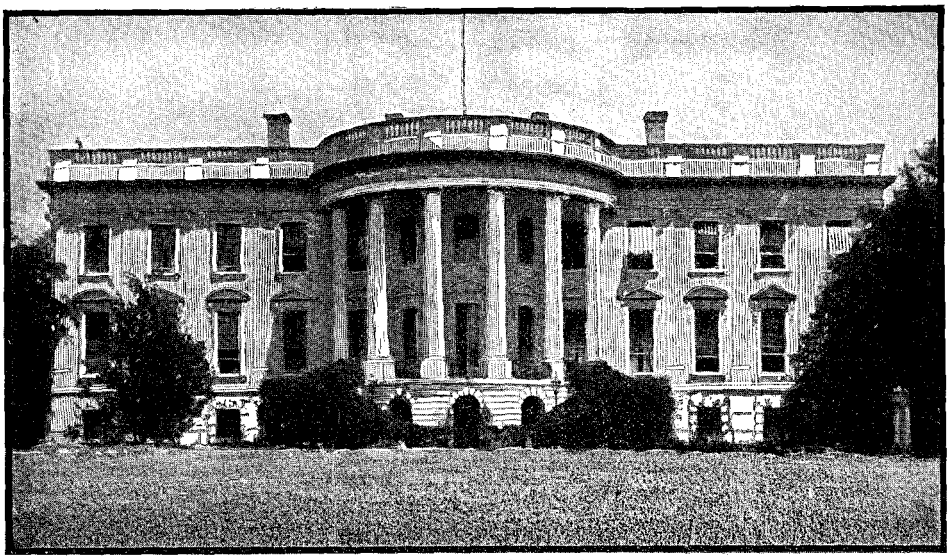
The "First Ladies" in the Land



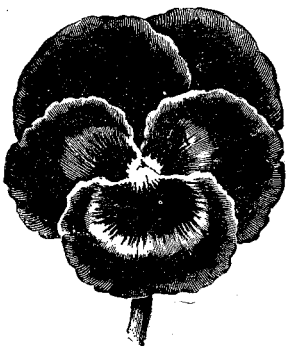
WHITE HOUSE, WASHINGTON

MRS. ROOSEVELT
"*She thought the pansies really beautiful.*"

MRS. McKINLEY
"*Mrs. McKinley requests me to thank you for the pansies.*"

MRS. CLEVELAND
"*I was very glad to receive the pansies you were good enough to send me.*"

MRS. HARRISON
"*The beautiful pansies you sent arrived yesterday in good condition.*"



This flower was engraved from a photograph of a basket of pansies sent Mrs. McKinley April 14, 1897.

Faxon's Collection of Favorite Flower Seeds

AFTER more than twenty years of painstaking care and persistent effort, I am able to offer you what I believe to be the richest and most magnificent collection of Asters, Mignonettes, Morning Glories, Nasturtiums, Pansies, Poppies, Sweet Peas, and other standard flower seeds ever produced. I know that I charge more for my flower seeds than most seedsmen, but I honestly believe my prices very low considering their quality.

Every mixture offered is the best I have ever been able to produce, and is noted for freedom of bloom, brilliancy of colorings, perfection of form, and splendid substance.

FAXON'S ROYAL ASTERS. My best mixture. **Large Packet, 25 Cents.**
MASSACHUSETTS PRIZE HOLLYHOCKS. My best mixture. **Packet, 15 Cents.**
FAXON'S SWEET MIGNONETTE. My Improved Mignonette. **Large Packet, 10 Cents.**
JAPANESE MORNING GLORIES. My best mixture. **Packet, 15 Cents.**
FAXON'S CHAMPION NASTURTIUMS. My best mixture of climbing varieties. **Ounce, 15 Cents.**
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THE BOSTON POPPIES. My best mixture. **Large Packet, 10 Cents.**
FAXON'S "BOSTON MIXTURE" SWEET PEAS. My best mixture. **Ounce, 15 Cents.**

I will send you by mail, postage paid, any of the above at prices quoted. The entire collection amounts to $1.55, and will make you a superb garden. I am very anxious to make new customers, and, knowing that if I can induce you to try my flower seeds you will become a permanent patron, I therefore make you the following proposition. Read it carefully; this advertisement will not appear again.

Faxon's Trial Introduction Offer

Send me $1.00 and I will send you, by mail, postage paid, the entire collection of FAXON'S FAVORITE FLOWER SEEDS, which amounts as above to $1.55

M. B. FAXON, FLOWER SEED SPECIALIST, 7 CONGRESS ST., BOSTON, MASSACHUSETTS

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California

and return

$50.00

Tickets sold from Chicago, April 20 to 27 inclusive, corresponding rates from other points good on

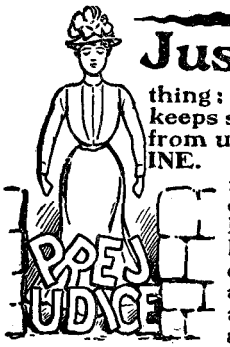
The New Overland Limited

Electric lighted, leaves Chicago 8:00 p. m., daily.

CHICAGO & NORTH-WESTERN
UNION PACIFIC AND
SOUTHERN PACIFIC RAILWAYS

The Best of Everything

ALL AGENTS SELL TICKETS BY THIS ROUTE



Just one thing: prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap and bundles it out with little or no rubbing, and no injury. 656

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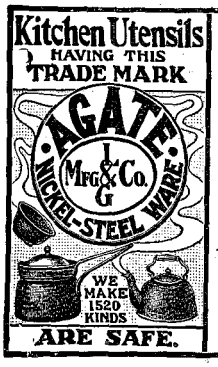
Kitchen Utensils HAVING THIS TRADE MARK



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We claim Purity and Safety, and substantiate this claim with Chemists' Certificates

By the Blue Label used only by us (and fully sustained by recent U. S. Circuit Court decision) pasted on every piece of genuine Agate Nickel-Steel Ware. Booklet showing facsimile of this label, etc., mailed free to any address.

Agate Nickel-Steel Ware is sold by the leading Department and Housefurnishing Stores.

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TYPEWRITER HEADQUARTERS

332 Broadway, New York, sell all makes under half price. Don't buy before sending for samples of writing, prices, exchange and unprejudiced advice. Immense stock for selection. Shipped for trial. Guaranteed first-class condition. Dealers supplied.

Miss SANTEE, Sybertsville, Pa., writes:

My mother has been using Jayne's Tonic Vermifuge as a STRENGTH-GIVER, and finds the result very satisfactory.

Incipient Consumption can be cured with
JAYNE'S EXPECTORANT.

SUBSCRIBERS' WANTS

HOME IN ROME.—Parents wishing to intrust young people desiring to study art, music, and the languages to the care of a lady living in her own home in Rome may address No. 7,957, Outlook. Highest recommendations.

COUNTRY HOMES ATTRACTIVELY FURNISHED. ALICE M. KELLOGG, 61 East 9th Street, New York City. Circular.

A YOUNG SCHOOL-TEACHER wishes an engagement for summer months as governess or companion. Address No. 8,069, care The Outlook.

A HARVARD STUDENT, who has camped on Lake Winnipisaukee two summers, would like a position in a boys' camp as assistant or tutor. Best of references. Address R. E. BLAKESLEE, 65 Thayer Hall, Cambridge, Mass.

INSTRUCTION IN OUTDOOR SKETCHING under Miss Palmié of New York, and in French conversation with Mademoiselle Rivet of Paris, is offered from July 1st to August 12th at Miss Butts's School, "Lowthorpe," Norwich, Conn.

Subscribers' Wants

BRYN MAWR JUNIOR Normal graduate desires tutoring for the summer months. College preparatory work, especially Latin and Greek. Experienced. Best references. T. E. W., Bryn Mawr, Pa.

A KINDERGARTNER of varied experience with children at home and in school desires summer position of responsibility. Could conduct nature classes of young children. Best of references given. Address E. F. C., 195 Harrison St., Brooklyn, N. Y.

A GRADUATE NURSE wishes position to travel. Invalid or children. Terms moderate. Address No. 8,234, care The Outlook.

A GRADUATE NURSE going abroad after June wishes to accompany a patient over for her passage. Address No. 8,233, care The Outlook.

WANTED—Position as companion to an elderly or invalid lady by a thoroughly competent young lady with best references. Address Miss L., P. O. Box 1,014, New York.

WANTED—A bright woman in our sales department, one who can earn $100 per month. FORDS, HOWARD & HULBERT, 56 to 60 Bible House, New York.

Subscribers' Wants

POSITION WANTED by a middle-aged lady, native of North Germany, as teacher of German in school or governess in private family. Her twelve years of successful experience in preparing students for all the best Eastern colleges, together with the highest testimonials from well-known educators in the East and West, testify to her ability to fill any position where German is required. No objection to act as traveling companion or to enter a family to educate children. Address No. 8,227, care The Outlook.

BOARD FOR THE SUMMER by family of four, one a nine-year old child, in private family in the Berkshire Hills of Massachusetts. E. M. H., No. 8,251, care The Outlook.

WANTED—Experienced college preparatory teacher wishes to tutor during summer. Will travel or go to summer home. Can speak German. Refs. E. C., No. 8,252, Outlook.

WANTED—The care of motherless children: would take full charge with or without the care of the home. Unqualified testimonials. Address No. 8,243, care The Outlook.

(*For additional advertisements of Subscribers' Wants, see sixth page following.*)

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A WHOLE FORTUNE

Good Food and Good Health

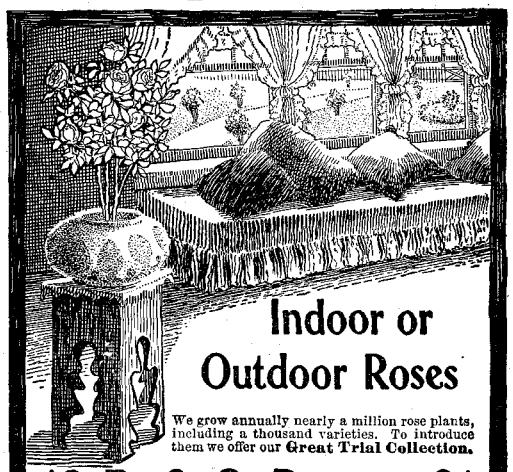
This food tale from a trained nurse is worth reading.

"I want to tell you of the curative properties of the good food Grape-Nuts, and will say they are a whole fortune to anyone suffering as I did for years with a stomach so rebellious as to be almost useless to me.

For years and years I was tortured with flatulency, heart burn, bloating, tenderness of the stomach, and many a time I cried bitterly because of my great distress.

One never to be forgotten day Sister came up from Columbus to visit me. She brought a package of Grape-Nuts to see if the food would agree with me. I found the new food very delicious with cream, and it caused me no pain or disturbance whatever.

To make a long story short I have been using Grape-Nuts ever since. Have gained 20 pounds in five months and my health is perfect. It is a pleasure to be plump and healthy and feel well again. I am a professional nurse and naturally appreciate this change in my health." Lucy N. Richardson, Box 164, Logan, Ohio.



Indoor or Outdoor Roses

We grow annually nearly a million rose plants, including a thousand varieties. To introduce them we offer our **Great Trial Collection.**

16 D. & C. Roses, $1

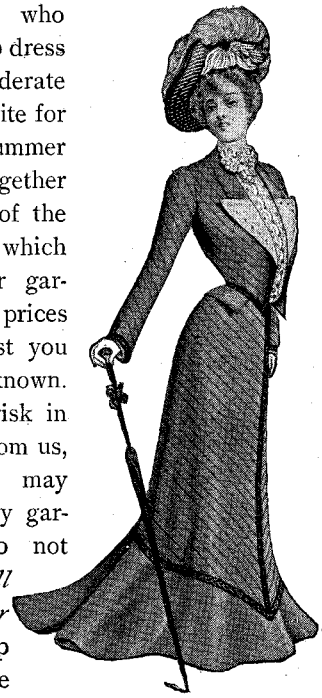
sent, postpaid, to any address, satisfaction and safe arrival guaranteed. These roses will bloom this season continuously. All different kinds, properly labeled. Strong plants, on their own roots—**not slips.** Orders booked at any time and forwarded at the proper planting season, or when you direct.

FREE with every order for the above the great new Rose, **Yellow Maman Cochet,** as one of the 16 varieties, and a return check good for 25 cents on next order (provided you mention where you saw this advertisement) also the **88d Annual Edition of Our New Guide to Rose Culture,** 114 pages, tells how to grow, and describes, our famous roses and all other flowers worth growing. *Also free on request.*

THE DINGEE & CONARD CO., WEST GROVE, PA.
Established 1850. 70 Greenhouses.

We have no agents or branch stores.
All orders should be sent direct to us.

Summer Suits and Skirts



THE lady who wishes to dress well at moderate cost should write for our new Summer Catalogue, together with samples of the materials from which we make our garments. Our prices are the lowest you have ever known. You take no risk in purchasing from us, because you may send back any garment you do not like and *we will refund your money.* We keep no ready-made goods, but make everything especially to order.

Our Catalogue illustrates:

New Cloth Gowns, in attractive styles and materials, $8 up.

Silk-lined Suits, lined throughout with fine taffeta silk, $15 up.

New Skirts, made of all-wool materials thoroughly sponged, $4 up.

Attractive Wash Skirts, $3 up.

Rainy-day and Golf Skirts, $5 up.

Shirt-Waist Suits and Wash Dresses, dainty, fetching, cool and comfortable, $3 up.

WE PAY EXPRESS CHARGES EVERYWHERE

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